Answering the Baseless Shīʿī Allegations Against Sayyidunā ʿUmar

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Transliteration key

ء، أ - ’

آ - ā

ب - b

ت - t

ث - th

ج - j

ح - ḥ

خ - kh

د - d

ذ - dh

ر - r

ز - z

س - s

ش - sh

ص - ṣ

ض - ḍ

ط - ṭ

ظ - ẓ

ع - ʿ

غ - gh

ف - f

ق - q

ك - k

ل - l

م - m

ن - n

و - w, ū

ه - h

ي - y, ī

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Answering the Baseless Shīʿī Allegations Against Sayyidunā ʿUmar

The Incident of Qirṭās and the Background

It is the beloved pastime of some people to criticise the Ṣaḥābah of Rasūlullāh ﷺ, especially the first three khulafā' and the Ummahāt al-Mu'minīn, may Allah be pleased with all of them. It has remained the cherished work of authors and compilers in every era to level criticism against the noble Ṣaḥābah رضي الله عنهم.

The scholars of the Ahl al-Sunnah have replied to these baseless criticisms in every generation. Subsequently, there is a long list of such criticisms levelled against the second khalīfah, Sayyidunā ʿUmar al-Fārūq رضي الله عنه. Presently, there is a journal published, entitled *Yād-e Fārūq*, which in addition to other (baseless) criticisms and objections, the objection relating to the incident of Qirṭās was also mentioned. It carried the heading 'The Obedience of Ḥaḍrat Fārūq, The analogy of Allah and His Rasūl in the commentary of the Ḥadīth of Qirṭās'.

In the following pages, the discussion will revolve around dismissing this criticism and clarity will be presented on behalf of the Ṣaḥābah رضي الله عنهم.

Days of the Final Illness

A number of important incidents took place during the final illness of Rasūlullāh ﷺ. The scholars of ḥadīth and sīrah have discussed them at length. In short, there were a number of bequests made to the ummah and a number of other instructions were given for various needs by Rasūlullāh ﷺ. Certain statements were made specifically for certain individuals like Sayyidunā Usāmah ibn Zayd رضي الله عنه. There were certain instructions given regarding the pure spouses and the Ahl al-Bayt. The details of this can be studied in the following works:

1. *Ṭabaqāt Ibn Saʿd* vol. 2 pp. 10-48
2. *Dalā'il al-Nubuwwah* vol. 7

3. *Al-Iḥsān bi Tartīb Ṣaḥīḥ Ibn Ḥibbān* vol. 9 p. 201-205
4. *Al-Bidāyah wa al-Nihāyah* vol. 5

One of these incidents that took place was the incident of Qirṭās. It took place during the final illness of Rasūlullāh ﷺ, on Thursday, during the first ten days of Rabīʿ al-Awwal 11 A.H. The following Monday, Rasūlullāh ﷺ went on to meet Allah Taʿālā and he left this temporary world.

Summary of the Incident of Qirṭās

Amongst the various narrations of the incident of Qirṭās, we present a narration of Sayyidunā ʿAbd Allāh ibn ʿAbbās رضي الله عنه, through which a broad picture of the incident of Qirṭās will come to light and one will be guided to the reality of the incident, away from all the exaggeration of this particular narration.

This narration has been transmitted by Abū Yaʿlā al-Mowsulī رحمه الله (d. 307 A.H), in his work *Musnad Abū Yaʿlā*, with the following words:

> سفيان بن عيينة عن سليمان الاحول عن سعيد بن جبير عن ابن عباس قال : يوم الخميس وما يوم الخميس يوم اشتد برسول الله صلى الله عليه وسلم وجعه فقال ايتوني اكتب لكم كتابا لا تضلون بعده فتنازعوا ولا ينبغي عند النبي تنازع قال دعوني فما انا فيه خير مما تسئلوني عنه قال امرهم بثلاث قال اخرجوا المشركين من جزيرة العرب واجيزوا الوفد بنحو ما كنت اجيزهم ...الخ

> Sayyidunā ʿAbd Allāh ibn ʿAbbās رضي الله عنه said: "What is Thursday? Thursday was when the pain of Rasūlullāh ﷺ worsened, so he said to those present: "Bring a paper. I shall write something after which you will not go astray." Upon this, those present had a difference of opinion and argued, whereas it is not appropriate to argue in front of Rasūlullāh ﷺ. So Rasūlullāh ﷺ said: "Leave me. The condition I am in is better than that which you ask me about." Rasūlullāh ﷺ then issued commands regarding three things: the polytheists should be removed from the Arabian Peninsula; the delegations should be dealt with in a good way as he used to deal with them...[1]

1 *Musnad Abū Yaʿlā* vol. 3 p. 32

Subsequently, Rasūlullāh ﷺ put off the matter of writing and he did not dictate anything.

This was the initial events surrounding the incident of *Qirṭās* (referred to as the incident of the pen and paper by the Shīʿah).

Soon after this, during his last days and in in fact the same Thursday, Rasūlullāh ﷺ delivered an important sermon to the Ṣaḥābah رضي الله عنهم when he experienced some relief. In this sermon, he explained a number of important matters and together with this, he mentioned a number of points of special importance and the virtues of Sayyidunā Abū Bakr رضي الله عنه, for example:

> فقال رسول الله صلى الله عليه وسلم ان امن الناس على في صحبته وماله أبو بكر وفي رواية ولو كنت متخذا خليلا من الناس لأتخذت أبابكر لا يبقى في المسجد باب الا سد الا باب أبي بكر

> Rasūlullāh ﷺ said: "In terms of companionship and wealth, the one who benefitted me the most was Abū Bakr." Another narration states: "If I were to take a close friend from the people, then I would have made Abū Bakr my close friend, but there is the bonds of Islam." He also said: "All the doors opening into the Masjid should be closed except for the door of Abū Bakr."[1]

Moreover, Ibn Kathīr رحمه الله says in *al-Bidāyah wa al-Nihāyah*:

> وفي قوله عليه السلام سدوا عني كل خوخة يعني أبواب الصغار الى المسجد غير خوخة أبي بكر ، إشارة إلى الخلافة اى ليخرج منها الى الصلوة بالمسلمين

> Rasūlullāh ﷺ said that all the small doors opening into the Masjid should be closed, except for the door of Abū Bakr رضي الله عنه. There is clear indication in this to the khilāfah of Sayyidunā Abū Bakr رضي الله عنه, that he will come from this door to lead the Muslims in ṣalāh.[2]

1 *Al-Ihsān bi Tartīb Ṣaḥīḥ Ibn Ḥibbān* vol. 9 p. 200

2 *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 230

Research of Ibn Kathīr

In order to resolve the issue of Qirṭās, ʿAllāmah ibn Kathīr رَحِمَهُ اللَّهُ has clarified in *al-Bidāyah wa al-Nihāyah*:

> وهذا الحديث مما قد توهم به بعض الاغبياء من اهل البدع من الشيعة وغيرهم كل مدع انه كان يريد ان يكتب في ذالك الكتاب ما يرمون اليه من مقالاتهم وهذا هو التمسك بالمتشابه وترك المحكم واهل السنة ياخذون بالمحكم ويردون ما تشابه اليه وهذه طريقة الراسخين في العلم كما وصفهم الله عزوجل في كتابه وهذا المواضع مما زل فيه اقدام كثير من اهل الضلالات واما اهل السنة فليس لهم مذهب الا اتباع الحق يدورون معه كيفما دار وهذا الذي كان يريد عليه الصلوة والسلام ام يكتبه قد جاء في الاحاديث الصحيحة التصريح بكشف المراد منه

> Some of the innovators, amongst the Shīʿah etc., have misconstrued (from the narration of Qirṭās) that in this letter, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to dictate that which supports there ideologies(in other words that a decree in favour of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was going to be written). This is grasping onto conjecture and abandoning that which is resolute; whereas the Ahl al-Sunnah grasp onto the resolute and refute that which is conjecture. This is the method of those who are firm in knowledge, as Allah Taʿālā explains in the Qur'ān. This is the position where the feet of the deviated have slipped, but we — the Ahl al-Sunnah — follow the way of the truth and wherever the truth goes, that is where the Ahl al-Sunnah can be found. What Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to dictate has been reported in other authentic aḥadīth, and he clarified his intention.[1]

Narration of Umm al-Mu'minīn Sayyidah ʿĀ'ishah al-Ṣiddīqah

Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates:

> عن عائشة قالت قال لي رسول الله صلى الله عليه وسلم في مرضه ادعي لي أبابكر وأخاك حتى اكتب كتابا فاني اخاف ان يتمنى متمن ويقول قائل انا أولى ويأبى الله والمؤمنون إلا أبابكر

> Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me (Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا) during his illness:

1 *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 228, *Bukhārī* vol. 2 p. 138

> "Summon for me Abū Bakr, your father, and your brother so that I may write a letter; for I fear that some desirous person may be tempted and someone will claim to be better. Whereas Allah and the believers will refuse everyone except Abū Bakr."[1]

Narration of Sayyidunā ʿAbd al-Raḥmān ibn Abī Bakr

There is another narration that has the same subject matter, narrated from Sayyidunā ʿAbd al-Raḥmān ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُ:

> عبد الرحمن بن أبي بكر رضي الله عنه قال رسول الله صلى الله عليه وسلم ائتني بدواة وكتف اكتب لكم كتابا لن تضلوا بعده أبدا ثم ولا ناقفاه ثم اقبل علينا فقال يأبى الله والمؤمنون إلا أبا بكر...قال الذهبي اسناده صحيح

> During these last days, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him: "Bring ink and paper. I shall write something for you, so that you will never go astray later on." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned his back to us. A little while later, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to us and said: "Allah and the believers will refuse everyone except Abū Bakr."[2]

The summary of this discussion is that the initial instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when asking for the paper was concise and vague in terms of its purpose. However, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke later on — after feeling a little better — he clarified his intentions and was resolute therein that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was worthy of leading the ṣalāh and worthy of standing as the deputy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and no other could share this position with him. It is as though the previous concise message was now explained in detail.

1 *Muslim* vol. 2 p. 273, *Bukhārī* vol. 2 p. 846, *Mishkāt* p. 549, *Musnad Imām Aḥmad* vol. 6 p. 144, *al-Iḥsān bi Tartīb Ṣaḥīḥ Ibn Ḥibbān* vol.9 p.202, *ʿIlal al-Ḥadīth* vol. 2 p. 383, *al-Bidāyah wa al-Nihāyah* vol. 5 p. 228

2 *Mustadrak* vol. 3 p. 477

Research of ʿAllāmah al-Bayhaqī

At this point, al-Bayhaqī رَحِمَهُ اللَّهُ has mentioned the statement of Sufyān ibn ʿUyaynah رَحِمَهُ اللَّهُ, from which the view of the Tabaʿ Tābiʿīn is clarified:

قال سفيان انما زعموا اراد ان يكتب فيها استخلاف أبي بكر

> Sufyān ibn ʿUyaynah رَحِمَهُ اللَّهُ says that the objective was to dictate the khilāfah (succession) of Abū Bakr.[1]

Also, ʿAllāmah al-Bayhaqī رَحِمَهُ اللَّهُ has mentioned at this point:

ثم نبه امته على خلافته باستخلافه اياه في الصلوة حين عجز عن حضورها

> Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed the ummah by appointing Abū Bakr رَضِيَ اللَّهُ عَنْهُ in his place when he could not come for the ṣalāh, of the succession of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.[2]

In other words, appointing Abū Bakr رَضِيَ اللَّهُ عَنْهُ in his place was a gesture from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ would succeed him, thus the verbal directive which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to write initially — in the incident of Qirṭās — was actually executed in deed.

Explanation of the Narration

Then, at this point, the ḥadīth scholars have mentioned a number of explanations for this incident. ʿAllāmah Badr al-Dīn al-ʿAynī رَحِمَهُ اللَّهُ says:

ثم ظهر للنبي صلى الله عليه وسلم ان المصلحة تركه او اوحى اليه

> Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ felt it more expedient to leave out the writing, or revelation came to him in this matter.[3]

1 *Dalā'il al-Nubuwwah* vol. 7 p. 182

2 *Dalā'il al-Nubuwwah* vol. 7 p. 184

3 Aynī: *Sharaḥ al-Bukhārī* vol. 2 p. 171

Ḥāfiẓ Ibn Ḥajr رَحِمَهُ اللَّهُ clarifies this matter in his work *Fatḥ al-Bārī* in the following way:

> وعزمه صلى الله عليه وسلم كان اما بالوحى واما بالاجتهاد وكذالك تركه ان كان بالوحى فبالوحى والا فبالاجتهاد ايضا

> The intention of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (to dictate) was either by waḥī or based upon his ijtihād, similarly, his decision to abandon it was based either on waḥī or ijtihād.

In short, he changed his previous intention and abandoned the matter of writing.

Support from the Shīʿah

The Shīʿī scholars also accept this:

> اما سكوته عليه السلام بعد التنازع ما كان من عنده بل كان بوحى كما بين في مقامه فصار امر الكتابة منسوخا بالوحى

> The silence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after the argument was not from his own side, but it was on account of waḥī, as will be explained in its place. So, the matter of writing was abrogated through waḥī.[1]

The summary of the discussion is that in whatever way the matter of writing was abandoned, the desired result was still achieved, and the matter of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ being the successor of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was clarified, and the intention of the incident of Qirṭās was clarified.

A doubt and the reply

The critics of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ raise a question here that in the above mentioned incident, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to dictate the khilāfah of Sayyidunā ʿAlī

1 *Fulk al-Najāt* vol. 1 p. 339

رَضِيَ اللَّهُ عَنْهُ, but on account of the opposition of some Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could not dictate the instruction.

Ponder over the following points in order to dispel the doubt:

- Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ himself discusses this issue and says that during the final illness of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to bring a paper so that he could write an instruction so that the ummah does not fall into deviation after him. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ says that looking at the worried nature of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he had the fear that it should not be that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passes away in his absence. He said: "Tell me, I shall protect the instruction and keep it in my mind." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

  قال اوصى بالصلوة والزكوة وما ملكت ايمانكم

  Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a bequest regarding ṣalāh, zakāh and slaves.

  The following senior scholars have mentioned the above mentioned narration:

  1. *Musnad Imām Aḥmad* رَحِمَهُ اللَّهُ vol. 1 p. 90
  2. *Al-Adab al-Mufrad* p. 26
  3. *Ṭabaqāt ibn Saʿd* vol. 12 p. 37
  4. *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 238

  This narration of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ clarifies the matter that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this bequest to Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ on this occasion and this narration is testimony that the khilāfah of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was not meant.

- Similarly, there is another similar narration from Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ʿAbbās رَضِيَ اللَّهُ عَنْهُ. This is also a reason to say that on this occasion it was not the objective to write the khilāfah of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ.

It is reported that during the final illness of Rasūlullāh ﷺ, Sayyidunā ʿAbbās رضي الله عنه said to Sayyidunā ʿAlī رضي الله عنه: "I see the signs of death on the face of Rasūlullāh ﷺ." Therefore, we must ask regarding the successor of Rasūlullāh ﷺ. If this matter is in our favour, then we should know and if it is in the favour of someone else, then Rasūlullāh ﷺ should make a bequest for us." Sayyidunā ʿAlī رضي الله عنه said in reply to this proposal of Sayyidunā ʿAbbās رضي الله عنه:

فقال علي اني لا اساله ذالك والله ان منعناها لا يعطينا ها الناس بعده ابدا

> I shall never ask Rasūlullāh ﷺ regarding this. By Allah, if Rasūlullāh ﷺ forbids us in this matter, then people will never give us an opportunity later on.[1]

Similarly, there are other narrations from Sayyidunā ʿAlī رضي الله عنه in which the concept of *khilāfah bilā faṣl* (khilāfah without interruption) is negated. However, at this time, we suffice upon only two narrations.

By means of the two above mentioned narrations, the khilāfah bilā faṣl of Sayyidunā ʿAlī رضي الله عنه is negated.

The subject matter of the incident of Qirṭās mentioned in the narrations that were presented, it has nothing to do with proving khilāfah bilā faṣl for Sayyidunā ʿAlī رضي الله عنه, but in these narrations we find indication towards the succession and deputation of Sayyidunā Abū Bakr رضي الله عنه.

Other points

If it is accepted that Rasūlullāh ﷺ wanted to dictate khilāfah bilā faṣl for Sayyidunā ʿAlī رضي الله عنه, but Sayyidunā ʿUmar رضي الله عنه or the other Ṣaḥābah رضي الله عنهم prevented him from doing so, then the point that we must turn our attention to is that the incident of Qirṭās took place on a Thursday. Rasūlullāh ﷺ remained alive for four days after this incident and passed away on Monday. During this

1 *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 251, *Musnad Imām Aḥmad* vol. 1 p. 263

time, those who disputed would have definitely gone and there would have been a number of occasions where Rasūlullāh ﷺ would have been alone. During this time, why did he not write out the necessary document (regarding the khilāfah of Sayyidunā ʿAlī رضي الله عنه)? Why was this matter not concluded?

Subsequently, ʿAllāmah al-Bayhaqī رحمه الله mentions this in the following text:

> ولو كان ما يريد النبي صلى الله عليه سلم ان يكتب لهم شيئا مفروضا لا يستغنون عنه لم يتركه باختلافهم ولغطهم لقول الله عزوجل بلغ ما أنزل اليك من ربك كما لم يترك تبلغ غيره بمخالفه من خالفه ومعاداه من اداه

> If Rasūlullāh ﷺ intended to dictate something necessary, something that could not be left out, then Rasūlullāh ﷺ could not have left it out because of the mutual difference of opinion and the noise because Allah Taʿālā said: "Convey whatever has been revealed to you from your Rabb," and just as Rasūlullāh ﷺ never left out conveying and propagating religion on account of the opposition and enmity of the enemies.[1]

ʿAllāmah al-Dhahabī رحمه الله has discussed this issue in his work *Al-Muntaqā* in a number of places. He has written that if Rasūlullāh ﷺ wanted to dictate something necessary, he would have definitely dictated and had it written. Nothing could stop him. "O Rasūl, convey what has been revealed to you from your Rabb and if you do not, then you have not conveyed the message."[2]

This means that whatever Rasūlullāh ﷺ intended to write, if the guidance of the ummah was dependent on it, then Rasūlullāh ﷺ would not have left it out, simply because this will negate the position of Rasūlullāh ﷺ as being the guide of the ummah, and contradicts his status as a propagator of the message of Allah.

1 *Dalā'il al-Nubuwwah* vol. 7 p. 184

2 *Al-Muntaqā* pp. 349, 561, 562

Leading the Ṣalāh

One aspect on this topic that the senior scholars discuss in establishing the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and its true nature is the matter of leading the ṣalāh. In light of it, the vagueness of the incident of Qirṭās will be clarified.

During his final illness, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead the ṣalāh, appointing him as the imām. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مروا ابا بكر فليصل بالناس

> Instruct Abū Bakr that he should lead the people in ṣalāh.

The Shīʿī and Sunnī scholars have mentioned this statement in their books. Subsequently, at the top of the list are the following references:

1. *Bukhārī* vol. 1 p. 93
2. *Dalā'il al-Nubuwwah* vol. 7 p. 182

Support from the Shīʿah

We shall present only two references from the Shīʿī scholars, who are considered reliable by them. Ibn Abī al-Ḥadīd writes in *Sharḥ Nahj al-Balāgha*h:

قال علي والزبير انه صاحب الغار وانا لنعرف له سنه امره رسول الله صلى الله عليه وسلم بالصلوة وهو حى

> ʿAlī and Zubayr said: "Indeed he was the companion in the cave and indeed we recognise his seniority, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to perform the ṣalāh during his lifetime.[1]

In *Sharḥ Nahj al-Balāghah*, this reference is mentioned in the following text:

1 *Sharḥ Nahj al-Balāghah* vol. 1 p. 154

فلما اشتد به المرض امر ابا بكر ان يصلي بالناس...وان ابا بكر صلى الناس بعد ذالك يومين ثم مات

When the illness increased, Rasūlullāh ﷺ gave the command that Abū Bakr should lead the people in ṣalāh and Abū Bakr led the people for two days in ṣalāh, then Rasūlullāh ﷺ passed away.[1]

Subsequently, some scholars have mentioned that Sayyidunā Abū Bakr رضي الله عنه led seventeen ṣalāh and some say that he led twenty, by the instruction of Rasūlullāh ﷺ.

وقال الزهري عن ابي بكر بن ابي سبرة ان ابا بكر صلى بهم سبع عشرة صلاة وقال غير عشرين صلاة فالله اعلم

Zuhrī narrates from Abū Bakr ibn Abī Sabrah that Sayyidunā Abū Bakr رضي الله عنه led seventeen ṣalāh and according to some, he led twenty ṣalāh.[2]

The objective of this is that ṣalāh, which is the most important and greatest form of worship in Islam, Rasūlullāh ﷺ chose Sayyidunā Abū Bakr رضي الله عنه and put him forward (to lead the Muslims during his lifetime).

Statement of Shaykh al-Ashʿarī

On this occasion, there is an excellent text of Shaykh Abū al-Ḥasan al-Ashʿarī رحمه الله, which Ibn Kathīr رحمه الله has mentioned in his work *al-Bidāyah wa al-Nihāyah* vol. 5 p. 236:

وقال تقديمه له دليل على انه اعلم الصحابة واقرؤهم لما ثبت في الخبر المتفق على صحته بين العلماء ان رسول الله صلى الله عليه وسلم قال يوم القوم اقرؤهم لكتاب الله فان كانوا في القراه سواء فاعلمهم بالسنة فان كانوا في السنة سواء فاكبرهم سنا فان كانوا في السن سواء فاقدمهم اسلاما قلت وهذا من كلام الاشعري رحمه الله مما ينبغي ان يكتب بماء الذهب ثم قد اجتمعت هذا الصفات كلها في الصديق رضي الله عنه وارضاه

1 *Durrah Najafiyyah* p. 225

2 *Al-Bidāyah wa al-Nihāyah* vol. 5 p. 235

> Putting Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ forward in the matter of religion (establishment of ṣalāh) is proof that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was the most knowledgeable amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and he was the greatest Qārī among them.

It is based on the narration – whose authenticity the scholars agree upon – that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "The one who is the greatest Qārī of the Book of Allah should lead, if those present are equal in this standard, then the one who has the most knowledge of the sunnah, if those present are equal in this standard, then the one who is the eldest should lead, if those present are equal in this standard, then the one who is the oldest in Islam should lead."

Ibn Kathīr رَحِمَهُ اللَّهُ says that these words of al-Ashʿarī رَحِمَهُ اللَّهُ are worthy of being written in gold. All these qualities collectively were found in Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, may Allah be pleased with him and may Allah keep him pleased.

Every quality discussed above was found to a perfect degree in Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. It is for this reason that he was declared worthy of this position and he had the honour of leading the ummah in ṣalāh. This was what indicated to the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and we find proof herein of him being the deputy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It was accepted without any difference by the senior luminaries of the ummah.

Narration of Sayyidunā Abū Masʿūd al-Anṣārī

There is another famous Muḥaddith, Abū ʿAwānah, who transmits the narration of Sayyidunā Abū Masʿūd Anṣārī رَضِيَ اللَّهُ عَنْهُ. In the light of this ḥadīth, it is proven that the khalīfah and deputy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Abū ʿAwānah says:

فدل قوله في خبر ابو مسعود حيث قال ولا يؤمن رجل في سلطانه انه خليفة عليهم بعده والله اعلم

The ḥadīth mentioned by Sayyidunā Abū Masʿūd Anṣārī رَضِيَ اللَّهُ عَنْهُ: "No one should

lead the territory of someone else (except with his permission)" points out that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ became the khalīfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is because during the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ fulfilled the leadership of the Muslims, according to the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

Research of Shāh Walī Allāh

Just as the senior scholars substantiated from the appointment of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to lead the ṣalāh, by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his final illness, Shāh Walī Allāh Muḥaddith Dehlawī رَحِمَهُ اللَّهُ also indicated this in the following text of his book, *Qurrat al-Aynayn*:

> During the final illness, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to lead the ṣalāh and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ refused to let anyone else lead the ṣalāh. This is proven from Mutawātir narrations. Then, the jurists amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ like Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ came to the conclusion regarding Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ being the khalīfah from his being appointed to the position of Imām in ṣalāh, and the rest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ adopted silence and accepted.[2]

So, in this way, this matter was agreed upon and the indication of this incident becomes resolute and definite.

The summary of the discussion is that in the light of the above narrations, it has been clarified that during the last part of the era of nubuwwah, the leadership of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in Ṣalāh is a clear indication to his khilāfah bilā faṣl. It is an excellent indication of the reasoning behind the incident of Qirṭās, and through it one will be guided correctly.

1 *Musnad Abū ʿAwānah* vol. 2 p. 121

2 *Qurrat al-ʿAynayn* p. 5-6

Removal of doubts

The incident of Qirṭās has provided those opposed to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, more so to Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, with ammunition to attack the noble Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The following texts are presented in order to remove them.

1. One objection is that during the final illness of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wanted to write an important document for the ummah, in the presence of which, the ummah will not go astray. However, according to some narrations, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said: "The Book of Allah is sufficient for us" and he prevented the document from being written. In this way, he refuted the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was disobedient to his Rasūl. The other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with him are also equally guilty.

Answer

The precise details of what transpired in the incident of Qirṭās is not known, but whatever is mentioned in the general narrations, the following can be said in the light of it:

- The primary criticisms are directed towards Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, but in some of the narrations not even the name of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ is mentioned, and the words "the book of Allah is sufficient for us," is not reported to have been said, as is the case with the narration of *Musnad Abū Yaʿlā* mentioned in the beginning of the discussion. In such a case, such criticisms have no basis.

- In some narrations where it is mentioned that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said these words, then the objective was to consider the health of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his final illness.

  The scholars have written:

إنما قصد عمر بن الخطاب بما قال التخفيف على رسول الله صلى الله عليه وسلم حين رآه قد غلب عليه الوجع ...الخ

> ʿUmar's رَضِيَ اللَّهُ عَنْهُ purpose behind his statements was to ease matters for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he saw that he had been overcome with pain.[1]

Moreover, the statement of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ "the Book of Allah is sufficient for us," was not incorrect. In fact, his intention was to turn the attention of those present to the verse, "this day I perfected for you your religion," i.e. the religion has been completed and there is no form of deficiency in it and the Book of Allah is protected for us and sufficient for us. Assuming that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not dictate anything, then there is no problem. If it was something important, then we do not need to hurry. After some relief came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would have dictated it to us.

- Assuming that the above mentioned words of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ were wrong on the occasion and they were sinful, then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never have remained silent. He would have rejected them because the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will never remain silent on some wrong or sin, but he will refute it.

  From this we learn that the above mentioned words of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ were not sinful, nor were they based on stubbornness or corruption, but it was in accordance to the demand of the time.

- Also, we cannot take the meaning from the sentence of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, "the book of Allah is sufficient for us," to mean that only the book of Allah is sufficient for us, so there is no need for the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The verse:

1 *Dalā'il al-Nubuwwah* vol. 7 p. 184

حَسْبُنَا اللهُ وَ نِعْمَ الْوَكِيْلِ

Allah is sufficient for us and He is the best helper.

cannot be taken to mean that Allah is sufficient for us and we have no need for the risālat and nubuwwah of Rasūlullāh ﷺ.

In short, to negate the sunnah from the statement "the book of Allah is sufficient for us," is incorrect. This would be attributing such words to the speaker which he would never condone.

- Rasūlullāh ﷺ instructed all those present to bring ink and paper, Sayyidunā ʿAlī رضي الله عنه also among them, yet he also did not bring the pen and paper. Therefore, if there is any criticism directed towards ʿUmar رضي الله عنه then this will apply to all the Ṣaḥābah رضي الله عنهم, including Sayyidunā ʿAlī رضي الله عنه. In fact, Sayyidunā ʿAlī رضي الله عنه says that Rasūlullāh ﷺ instructed him to bring a paper so that he can write, and through this, the ummah will not fall into deviation after Rasūlullāh ﷺ:

عن علي بن أبي طالب رضي الله عنه قال امرني النبي صلى الله عليه وآله وسلم ان آتي بطبق يكتب فيه ما لا تضل امته من بعده

Sayyidunā ʿAlī رضي الله عنه narrates: "Nabī ﷺ commanded me to bring a paper in which something will be written and through it the ummah will not be deviated after him."[1]

Subsequently, in this case, the responsibility for bringing the pen and paper was that of Sayyidunā ʿAlī رضي الله عنه because he was given a direct and special command, whereas there was no separate command for Sayyidunā ʿUmar رضي الله عنه.

In these circumstances, if the pen and paper was not presented, then the objection of disobedience will fall on all (we seek the protection of Allah).

1 *Musnad Aḥmad* vol. 1 p. 90, *al-Adab al-Mufrad* p. 26

- If Rasūlullāh ﷺ wished to dictate something compulsory, then from Thursday until the day of his demise, Rasūlullāh ﷺ did not dictate it, nor did he dictate it to Sayyidunā ʿAlī رضي الله عنه or anyone else of the Ahl al-Bayt, whereas Sayyidunā ʿUmar رضي الله عنه was not present all the time to prevent it being written. Shāh ʿAbd al-ʿAzīz رحمه الله says:

  > Whereas Sayyidunā ʿUmar رضي الله عنه was not present then to go against the bequest.[1]

  These things are worthy to ponder over.

  From this we learn that Rasūlullāh ﷺ did not wish to dictate something compulsory. If he did have that intention initially then he changed his mind and felt that there was no need to have it written.

  In other words, we find agreement between the views of Rasūlullāh ﷺ and Sayyidunā ʿUmar رضي الله عنه, and therefore Rasūlullāh ﷺ aborted this action.

  In this incident we find that the view of Sayyidunā ʿUmar رضي الله عنه was correct and that he possessed deep understanding of dīn. This was not opposition, but it was a sign of his religious foresight, understanding and wisdom. This incident can be counted as part of the *Muwāfaqāt ʿUmar*[2], but the opposition have turned it around, giving it a different colour.

2. There is another objection from the opposition at this point that some Ṣaḥābah رضي الله عنهم and Sayyidunā ʿUmar رضي الله عنه attributed delirium to Rasūlullāh ﷺ and said:

اَهَجَرَ اِسْتَفْهِمُوْهُ

1 *Tuḥfa Ithnā ʿAshariyyah* p. 291

2 *Muwāfaqāt ʿUmar* refers to those instances where the opinion of Sayyidunā ʿUmar رضي الله عنه supported by divine decree.

To which they say: "This is insolence of this highest degree with regards to Rasūlullāh ﷺ, which they are guilty of. This is because the meaning of delirium is that a person utters incoherent speech on account of his mind being unstable."

- Firstly, it must be known that the above mentioned words are not found in some of the narrations. The narrations in which they are found, it is mentioned with the plural form, i.e. they said. Those present in the gathering said, and not that one particular individual said this. Therefore, in terms of these narrations, the one who uttered this was not a single person, but there were a number of people who said these words. Therefore, to attribute these words only to Sayyidunā ʿUmar رضي الله عنه is unfounded and futile.

- The scholars of ḥadīth have commented on those narrations which contain these words that the meaning of 'هجر يهجر' is 'separation' and here the Ṣaḥābah رضي الله عنهم were addressing each other asking: 'Is Rasūlullāh ﷺ leaving us? Ask him.'

- Another meaning of 'هجر يهجر' is mentioned in the dictionary, which is the occurrence of delirium on account of severe illness. However, it is forbidden to attribute delirium to Rasūlullāh ﷺ based on these narrations and it is far from the status of nubuwwah to do so. This is because Rasūlullāh ﷺ was maʿsūm (infallible) and protected from such occurrences during health and sickness.

  Ibn Ḥajr رحمه الله clarifies in *al-Fatḥ al-Bārī*:

  > وقوع ذالك من النبي صلى الله عليه وسلم مستحيل لانه معصوم في صحته ومرضه لقوله تعالى وما ينطق عن الهوى
  >
  > It is impossible for Rasūlullāh ﷺ to experience this, because he is maʿsūm during health and sickness, since Allah Taʿālā says: "He does not speak of his desire."[1]

1 *Al-Fatḥ al-Bārī* vol. 8 p. 108

- The scholars have written regarding those narrations where these words are mentioned, that whoever said:

اَهَجَرَ اِسْتَفْهَمُوْهُ

said this as a rhetorical question. In other words this was not said to attribute delirium but to deny it, and was uttered by those who were in favour of having the document written. They objected to the hesitance of their companions and said that Rasūlullāh ﷺ never was not experiencing delirium, and the paper should be brought in accordance with the instructions of Rasūlullāh ﷺ.

This makes it clear that whoever said this was not Sayyidunā ʿUmar رضي الله عنه, because he was not in favour of having the document written at that time.

Assuming that the attribution of delirium was implied, then on account of the word 'اِسْتَفْهَمُوْهُ' (ask him), the text will be disjointed, and meaningless. Since questioning a person whom you perceive to be experiencing delirium is futile. Thus, it was never intended to be literal but was asked rhetorically.

ʿAllāmah al-Kirmānī رحمه الله quotes Imām al-Nawāwī رحمه الله in his commentary of *Bukhārī*:

> قال النواوي رحمته الله عليه هو (اهجر) بهمزه الاستفهام الانكاري اى انكروا على من قال لا تكتبوا اى لا تجعلوا امره كامر من هذا في كلامه ...او هو من الهجر ضد الوصل اى هجر من الدنيا واطلق بلفظ الماضي لما رواه فيه من علامات الهجر من دار الفناء

> Imām al-Nawāwī رحمه الله says that the word 'اهجر' contains the letter hamza (ا) which is used to indicate a rhetorical question for negation. In other words, it was to negate those Ṣaḥābah رضي الله عنهم who were not in favour of having the document written, that 'do not make the matter of Rasūlullāh ﷺ akin to one who speaks unstable things because of delirium.'

Alternatively, this word 'هجر' means separation, the opposite of connecting, i.e. the questioner asked is Rasūlullāh ﷺ leaving this temporary world?

The word (هجر) is used in the past tense (to denote certainty) because the signs of departure from this temporary world were clearly evident.

Summary

Firstly, this word (اهجر) is not found in all versions of the narration but in some only. Then, wherever this word is mentioned, t is mentioned in plural form and not singular, implying that it was a statement made by a few people.

Moreover, the scholars of ḥadīth have explained its meaning to be separation. If the meaning of delirium is taken then it will not consolidate with the intended purpose of their statement and in fact, by taking this meaning, the entire text of the narration will be disjointed.

The commentaries of *Bukhārī*, *al-Fatḥ al-Bārī* and *Kirmānī* etc., have mentioned the purport and subject matter of the narration, as was clarified earlier.

In short, it is incorrect to direct this allegation at Sayyidunā ʿUmar رضي الله عنه or to claim that he was the one who uttered these words.

3. The third objection raised by the critics is that the Ṣaḥābah رضي الله عنهم showed no consideration for the honour of Rasūlullāh ﷺ in this gathering, and they disputed and argued, raised their voices and went against the command of Allah Taʿālā. They were thus responsible for perpetrating an impermissible act. It is for this reason that Rasūlullāh ﷺ said: "Leave my presence."

In reply, the following is said:

> In essence, it is not incorrect to voice ones difference of opinion. During the era of nubuwwah there were differences on a number of rulings, and when such differences occur it is a natural tendency — albeit unknowingly at times — for one to raise his voice. On this occasion too, this had happened. Voices were raised unintentionally, but it did not occur on purpose or with intention.

The Ṣaḥābah always adhered to the directives of the Qur'ān and the etiquettes required for the gathering of Rasūlullāh ﷺ. A few such incidents can be found supporting this. An incident of Sayyidunā ʿUmar رضي الله عنه is reported in *al-Muṣannaf of ʿAbd al-Razzāq* that one day Sayyidunā ʿUmar رضي الله عنه entered Masjid al-Nabawī, and at that time a person was speaking in a raised voice. Sayyidunā ʿUmar رضي الله عنه called him and asked: "Which tribe are you linked to?" He replied: "I am from the Banū Thaqīf." He then asked: "From which locality are you?" He said: "I am a resident of Ṭā'if." Sayyidunā ʿUmar رضي الله عنه then said to him:

قال اما انك لو انك كنت من اهل بلدنا هذا لا وجعتك ضربا ان مسجدنا هذا لا يرفع فيه الصوت

> If you were from our city (Madīnah), I would have punished you. The law is that no voice is raised in this Masjid al-Nabawī of ours.[1]

There is another narration of the same purport in *Bukhārī*. The story of Sayyidunā Sā'ib ibn Yazīd رضي الله عنه is mentioned in the following text:

كنت قائما في المسجد فحصبني رجل فنظرت اليه فاذا هو عمر بن الخطاب فقال اذهب فاتني بهذين فجئته بهما فقال ممن انتما ومن اين انتما قالا من اهل الطائف قال لو كنتما من اهل البلد لاوجعتكما ترفعان اصواتكما في مسجد رسول الله صلى الله عليه وسلم

> Sā'ib ibn Yazīd رضي الله عنه says: "One day I was standing in Masjid al-Nabawī when a person threw pebbles in my direction. I turned to him and it was Sayyidunā ʿUmar ibn al-Khaṭṭāb رضي الله عنه. He instructed me: 'Go and call those

1 *Al-Muṣannaf ʿAbd Razzāq* vol. 1 p. 437, 438

two people before me.' And I brought them to him. He then asked them: 'From where are you?' They replied: 'We are of the people of Ṭa'if.' He said: 'If you were from the people of this city, I would have punished you, you are raising your voices in the Masjid of Rasūlullāh ﷺ.'"[1]

From the above incidents it is clear that Sayyidunā ʿUmar رضي الله عنه would not raise his own voice in Masjid al-Nabawī and he would stop others from raising their voices too.

In light of this, it is proven that the Ṣaḥābah رضي الله عنهم would always adhere to the etiquettes of the gathering of Rasūlullāh ﷺ. Therefore, during the incident of Qirṭās, the Ṣaḥābah رضي الله عنهم who were present did not discard any etiquette and they did not intentionally utter anything contrary to the normal decorum.

The meaning of those narrations that speak about voices being raised is that this was an act of impulse, and at times a person tends to raise his vice without realising. However, it was not his intention to do so.

To this explanation the critics say: why did Rasūlullāh ﷺ then say: "Leave my presence"? In reply to this, it needs to be kept in mind that these words "Leave my presence', were not directed by Rasūlullāh ﷺ to a specific person, but was to all those present, and in essence was a command to end the difference of opinion by commanding them to leave and abandoning this discussion.

The reasoning behind this is that we find the words "leave my presence," being used as such in ḥadīth:

قال النبي صلى الله عليه وسلم اقراؤ القرآن ما ائتلفت عليه قلوبكم فاذا اختلفتم قوموا عنه

Rasūlullāh ﷺ said: "Recite the Qur'ān as long as your heart is firm and attached to it and when you tire, then leave it."[2]

1 *Bukhārī* vol. 1 p. 67

2 *Bukhārī* vol. 2 p. 295

Here, the words "قوموا عنه" (which literally means leave its presence) are used. The meaning is that an action or speech should be left out. In a similar manner, the statement "leave my presence," will also mean 'leave out this difference'.

Moreover, there is another verification of this meaning; namely that in some of the narrations the words "leave me," are found instead, and the purport and understanding of leaving out is clearly understood from here.

So, through these proofs, the purport of 'leave my presence,' has been established and it is clear that its meaning is not that they should get up and leave, but rather 'leave it'. This is the correct meaning.

Conclusion

In the light of the above, the objection no longer has any relevance and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were not disrespectful towards Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at all and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were never disobedient to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Final word

Effort has been made in the previous pages to answer the allegations against the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with regards to the incident of Qirṭās. We have clarified that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ never disobeyed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Furthermore, this incident does not refer to the khilāfah of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ. If Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had intended to appoint his successor or appoint a leader for the ummah after him, then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ confirmed this for Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ by his actions and word. The directive of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fulfilled, and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ obeyed completely in this regard; accepting the leadership and khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

رضي الله عنهم ورضوا عنه

Conclusion of the discussion, on a critical basis

A number of critical points on the narration of Qirṭās will be mentioned below. The scholars will pay attention to them and those of foresight will ponder over them, which will prove helpful in solving the matter and will be beneficial in removing any doubt, Allah willing.

All of the narrations quoted by the opposition in this regard are narrated by Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, who was very young at the time. He was about 13, 14 years old and was counted as young compared to the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Despite this, the narrations of the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ such as that of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ʿAbd al-Raḥmān ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, contain nothing to support such allegations, and generally, no objections are raised on these narrations. Assuming there is something objectionable; even then, it is very weak.

However, when one casts a cursory glance at the narration of the incident of Qirṭās, narrated by Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, then the terms used by the narrators create strange confusion and throw the general reader into bewilderment. In certain places, the narrator says something and in another place, he says something else. Subsequently, we mention a few aspects below:

1. In certain narrations, it is mentioned that Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ cried in abundance, whereas this is not found in other narrations. In fact, other narrations do not even mention crying.

2. In certain narrations, the name of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُis found among those that had a different view as compared to Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ and the words 'the book of Allah is sufficient for us' are narrated from him, whereas this is not mentioned in other places.

3. In some narrations from Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, the words, (اهجر، يهجر) are found to have been uttered by some of those present, whereas other narrations this is not mentioned.

4. In certain narrations of Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said: "Leave my presence." In other narrations, the following words are narrated from him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Leave me, that which I am in is better than that which you call me towards." There is nothing objectionable about these words.

5. In certain narrations from Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, the words "Indeed the calamity is a total calamity," are found, whereas in other narrations there is no mention of any calamity and this aspect was not referred to as such.

   The variant wordings of the narrations of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ and the contradictions in the text is something to ponder over. Moreover, although it is a general practice to narrate in meaning, to what extent can it be correct to have such great differences in wording that cause a change in the objective and purport? The incident in these narrations is the same and the narrator is the same.

   There is no mention of the objectionable aspects in the narrations of the blessed wives رَضِيَ اللَّهُ عَنْهُنَّ and the other senior companions that were present, as compared to the narrations from ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ. In fact, in their (the blessed wives and the other senior companions that were present) narrations, the entire subject matter of the narration of ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ is not found, nor is there any support for it.

   The narrations of the above mentioned companions are in the books and we have quoted some of them at various places, but the subject matter worthy of criticism and the purport worthy of objection is not found in them, as is found in the narration of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ.

By looking at all these aspects, we learn that Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ narrated the original incident of Qirṭās and he mentioned the circumstances of the time, as in the narration of Musnad Abū Yaʿlā. We have explained this in the beginning of the discussion on the incident of Qirṭās.

However, the narrators later on transmitted it with a great amount of change, which was then reported from them. Sometimes an explanation was given and on other occasions, objectionable things were added. In this way, we find an addition of objectionable things attributed to the narrators in the original incident.

In short, by looking justly at the incident of Qirṭās, it is proven that based on the variant terms of the people, objectionable things are found to be part of the narration, otherwise there is nothing objectionable in the original incident.

Accusation of doubt in his verification of īmān

There is an objection from the Shīʿah directed at Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ that is linked to the treaty of Ḥudaybiyyah. During the treaty of Ḥudaybiyyah (6 A.H) Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had signed a treaty with the disbelievers of Makkah, and the conditions of the treaty seemed to weaken the Muslims and strengthen the disbelievers. This worried the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ became especially concerned. Subsequently — as reported in certain narrations — Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said:

والله ما شككت منذ سلمت إلا يومئذ

By Allah, from the day I embraced Islam I never doubted except today.

The critics of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ have tried to prove by this that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ had a doubt in nubuwwah, which is a sign of weak īmān and more so a sign of hypocrisy.

Furthermore, in a journal called *Yād-e Fārūq*, the Shīʿah mention this accusation under the title, 'the verification of īmān by Ḥaḍrat Fārūq'. In this, they attempt to prove that his īmān was doubtful.

Answer

The treaty of Ḥudaybiyyah took place in 6 A.H. The authentic narrations regarding the treaty of Ḥudaybiyyah can be studied in the following works:

1. *Bukhārī* vol. 1, Chapter on the conditions of jihād
2. *Muslim* vol. 2, Chapter on the treaty of Ḥudaybiyyah

The incident can also be found in the other books of ḥadīth and sīrah.

In the above narrations of *Bukhārī* and *Muslim*, the concern and worry of Sayyidunā

ʿUmar رَضِيَ اللَّهُ عَنْهُ is mentioned without the words "By Allah, from the day I embraced Islam I never doubted except today".

On this occasion, the worry and concern of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was on account of his support for dīn and consideration of the Muslims, because the conditions of the treaty between the two parties (the Muslims and the disbelievers of Makkah) seemingly favoured the disbelievers. In light of such conditions, the concern and worry of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was only natural. However, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ never had doubt regarding Islam or nubuwwah, as we shall explain in the following lines. The scholars of ḥadīth have mentioned this under the commentary of these narrations. See *al-Fatḥ al-Bārī* vol. 5 p. 265, chapter on the conditions in jihād and treaties with those at war.

In short, Allah Taʿālā was aware that this treaty would prove to be expedient and beneficial for the Muslims in terms of the end result, but to the believers this was hidden and it apparently seemed to be detrimental to Islam. Looking at these apparent conditions, the worry and concern that arose from Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was rather a sign of complete īmān. However, those opposed to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ classify this as a sign of weak or loss of īmān, how astonishing.

Proof and supporting narrations

The proof and supporting narrations for the worry and concern of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ are:

Firstly, when Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ went to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in this state of worry and stated his concerns. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ answered: "Indeed I testify that he is the Rasūl of Allah." In response, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ said the same thing, "Indeed I testify that he is the Rasūl of Allah."

This means that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ apprehension was regarding the conditions of the treaty, as he could not understand why Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted such subjugating conditions. Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ doubted the consequences of this

treaty, whether they would be beneficial or harmful, but he never doubted in the risālat and nubuwwah of Rasūlullāh ﷺ. This is why he verified the risālat and nubuwwah of Rasūlullāh ﷺ, as mentioned above.

Secondly, it is reported that once the treaty was drawn up, then from amongst the Muslims, Sayyidunā Abū Bakr, Sayyidunā ʿUmar, Sayyidunā ʿAlī and Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf رضي الله عنهم signed as witnesses. Mukriz and Suhayl signed on behalf of the disbelievers. The scribe was Sayyidunā ʿAlī رضي الله عنه. This was also a sign of their complete īmān and showed their strength in religion. Someone whose īmān is doubted is not made a witness.[1]

Moreover, it must be made clear that the points mentioned above are present in the narrations of this incident. After finding this clear proof, it can never be permissible to doubt the īmān and Islam of Sayyidunā ʿUmar رضي الله عنه.

Answer to the narration

The narration in which these objectionable words are found, "By Allah, from the day I embraced Islam I never doubted except today," is reported by ibn Jarīr al-Ṭabarī رحمه الله (d. 310 A.H) in his *Tafsīr* vol. 26 under Sūrah al-Fatḥ with a chain of narration. There is a narrator in this chain by the name of Ibn Shihāb al-Zuhrī. The narration also repeatedly states: "Al-Zuhrī said". These words are the statements of al-Zuhrī and have been added by al-Zuhrī (termed as Idrāj[2]), and they are not found in the original narration. In fact, they are added by al-Zuhrī from his side.

There is an example of this action of al-Zuhrī, for example he also added words (made idrāj) in the narration dealing with the request for Fadak:

قال (الزهري) فهجرته فاطمة فلم تكلمه حتى ماتت

1 *Al-Bidāyah wa al-Nihāyah* vol. 4 p. 169

2 *Idrāj*: When the commentary or observation of a narrator is transmitted as part of the original narration.

> Al-Zuhrī said: "Fāṭimah left him and did not speak to him until she passed away."

The above words were added into the narration by al-Zuhrī (as we have mentioned in *Ruḥamā' Baynahum*, the Ṣiddīqī section p. 125 to p. 138)

In short, the actual words which are the basis of this allegation are not present in the original narration, but were added by the narrator. In other words, this was the thought of the narrator. The principle in this regard is that the added portions, or afterthoughts of the narrator, are not proof upon others.

It must also be known that the Mufassirīn who came after Ibn Jarīr al-Ṭabarī رَحِمَهُ ٱللَّهُ and narrated this incident, have included these words in the narration as well. The reason being that they generally narrate from al-Ṭabarī رَحِمَهُ ٱللَّهُ. Ḥāfiẓ Ibn Kathīr رَحِمَهُ ٱللَّهُ has mentioned a number of narrations on this occasion in his *Tafsīr* and he finally writes:

> وقد رواه أيضا عن عبد الرزاق عن معمر عن الزهري نحوه وخالفه في أشياء وفيه أغراب

> ʿAbd Razzāq narrates from Maʿmar and Maʿmar from al-Zuhrī in this way, and there are many things in this narration that contradict other narrations and there are inconsistencies in it, and it contradicts the well-known narrations.

We have spoken about the addition of the narrator before this. Thus the end results of both are the same.

The conclusion is that such objectionable things are found in the rare narrations and the narrations wherein additions were made by the narrator. Those opposed to the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ use these narrations as a basis for criticism against the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ, whereas there is nothing objectionable in the authentic narrations.

Lastly, that which holds more weight than the supporting narrations is that in

His noble word, Allah verifies and establishes the īmān and Islam of the Ṣaḥābah رَضِیَ اللّٰہُ عَنْہُمْ in a number of verses and Sayyidunā ʿUmar رَضِیَ اللّٰہُ عَنْہُ is also among these Ṣaḥābah رَضِیَ اللّٰہُ عَنْہُمْ, for example:

لَقَدْ رَضِیَ اللّٰهُ عَنِ الْمُؤْمِنِیْنَ اِذْ یُبَایِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِیْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِیْنَةَ عَلَیْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِیْبًا

> Certainly Allah was well pleased with the believers when they pledged allegiance to you (O Muḥammad صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ), under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰی وَ كَانُوْۤا اَحَقَّ بِهَا وَ اَهْلَهَا

> (Allah) Imposed upon them the word of righteousness, and they were more deserving of it and worthy of it.

Therefore, in the presence of the noble verses of the Qur'ān, there is no room for anyone to object or create doubt regarding the īmān and Islam of any of the Ṣaḥābah رَضِیَ اللّٰہُ عَنْہُمْ, especially Sayyidunā ʿUmar رَضِیَ اللّٰہُ عَنْہُ. If a person harbours enmity in his heart for him, then there is no treatment for this; this is an incurable disease. And Allah is the guide.

Answer to an Objectionable Narration

In some ḥadīth narrations, there is an incident mentioned that in the khilāfah of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ, there was a difference of opinion that arose between Sayyidunā ʿAbbās رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ regarding the distribution of the fay' and the wealth of the Banū Naḍīr, and this matter was presented to Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ. The view of Sayyidunā ʿAbbās رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ was that whatever share they were to be given from the wealth, the land portions should be divided for them in exactly the same way, this should be given to them to administer separately.

Subsequently, in *Sharḥ al-Sunnah* of al-Baghawī رَحِمَهُ اللهُ, the following text is found:

> انما اختصما اليه (عمر رضي الله عنه) في راى حدث لهما في أسباب الولاية والحفظ فراى كل واحد منهما التفرد
>
> They came to Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ regarding a dispute in the opinions they had regarding the guardianship and care; each one of them saw himself as sole guardian.[1]

Similarly, in *Jāmiʿ al-Uṣūl* vol. 3, the following is written in the footnotes regarding this matter:

> ان طلب علي والعباس رضي الله عنهما انما كان طلب تولى القيام بها بانفسهما وقسمتها بينهما كما سبق
>
> Indeed the request of ʿAlī رَضِيَ اللهُ عَنْهُ and ʿAbbās رَضِيَ اللهُ عَنْهُ was a request to handle the affairs over it and that it be distributed amongst them as mentioned before.

Regarding this issue, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ did not divide the land between the two parties, so that no doubt would arise amongst those who would come later; with regards to distributing the inheritance of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1 *Sharḥ al-Sunnah* vol. 11 p. 134, *al-Fatḥ al-Bārī* vol. 6 p. 152

Regarding this issue, both parties explained their side to Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ and there was severity found in their speech.

Some narrations of this particular occasion state that Sayyidunā ʿAbbās رَضِيَ اللهُ عَنْهُ used the following harsh words for Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ, and Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ said:

> You thought about Abū Bakr as well as I that we are liars, sinful, treacherous and dishonest, whereas Allah knows that we are truthful, just and following the truth.

In some narrations, the words, 'oppressor' and 'sinner' are narrated. Subsequently, in these narrations, looking at the harsh nature of these words, some have raised the objection that Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا had these qualities and they attested to them. Therefore, it is no defect to mention these senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ with these qualities because they attested to this for themselves.

The same subject matter of this objection is found in the following books:

1. *Fulk al-Najāt* vol. 1 p. 390,
2. *Ā'inah Madh-hab Sunnī* p. 143, 144

Answer

It is the occupation of some that wherever they find anything in the ḥadīth seemingly against the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, even though it may be a little, they give great importance to it and blow it up out of proportion. They give it the colour of an objection and they spread it far and wide. In this incident, which stemmed from a disagreement between Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿAbbās رَضِيَ اللهُ عَنْهُ, some narrations mention that they spoke harshly against each other and harsh words were used against Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُمَا as well (as mentioned above). They then quoted this as a severe allegation. The reality is that even though the above-mentioned narration regarding the mutual

disagreement regarding the wealth of Banū Naḍīr etc., and the harsh words used against each other on that occasion are correct, the manner in which it has been understood is far from sound understanding and intelligence.

It is not uncommon for a person to use harsh words to refute the view of the opposite party. In this case however, some of the narrators when narrating this incident did so loosely (and not verbatim), adding in a few more harsh words that were not actually mentioned. These harsh words were not uttered in the original incident and there are supporting narrations to prove this.

Proof and Supporting Narrations

Many Muḥaddithīn have mentioned this incident in their works with a chain of narration. However, these harsh words (sinner, treacherous, and oppressor) are not found at all in their narrations. For example:

1. *Musnad Imām Aḥmad* vol. 1 p. 208
2. *Musnad Imām Aḥmad* vol. 1 p. 60
3. *Bukhārī* vol. 1 p. 435, 436
4. *Bukhārī* vol. 2 p. 992
5. *Al-Sunan, Abū Dāwūd* vol. 2 p. 55, 56
6. *Tirmidhī* p. 250
7. *Shamā'il Jāmi' al-Tirmidhī* p. 601
8. *Al-Sunan al-Kubrā* vol. 4 p. 65-68
9. Ibid vol. 6 p. 229-298

In all the above references, the senior Muḥaddithīn have mentioned the mutual disagreement but the harsh debated words are not mentioned at all. This is a separate proof that these words are additions by the narrators. Imām Nawāwī رَحِمَهُ اللَّهُ in *Sharḥ Muslim* mentions this reason from al-Māzarī, it is also worthy of mentioning that some narrations contain the following words "Like this and like that", when describing the comments exchanged.

The commentators of ḥadīth have clarified, regarding this:

> ان العباس رضي الله عنه وعليا رضي الله عنه جاء الى عمر رضي الله عنه يختصمان يقول كل منهما لصاحبه انت كذا وكذا ، ليس كنايته عن سب احدهما الاخر كما وهم بل المراد انت لا تستحق الولاية على هذه الصدقة ونحو نالك ما يذكم المخاصم في رد حجه خصمه من غير شتم ولا سب
>
> ʿAbbās and ʿAlī رَضِيَ اللهُ عَنْهُمَا came to ʿUmar رَضِيَ اللهُ عَنْهُ with a mutual disagreement, when each party was saying to the other 'you are like this and this'. These words did not indicate swearing and speaking ill of each other (as some people think).[1]

However, these words mean that one group was telling the other that you are not worthy of handling this particular wealth etc. Just as a person who is arguing, refutes the proof of the opposite party harshly, without swearing. This means that the narrations of this particular incident, wherever the words, 'like this and this' are found, it does not refer to the common lewd talk or vulgar language, but it refers to harsh words that are used during a mutual disagreement. The summary is that the harsh words which the critics have used as a basis for objection, they are not present in the original incident, nor is it reported that they were used, but they are words added by the narrator. We have mentioned the reasons and supporting narrations for this above and it is not correct to level objections based on words added by the narrator. Added words cannot be a proof against others, and it is not necessary to accept it.

The reality is that the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ did not have these qualities (liar, sinner, oppressor, etc.) These contradict the good character, taqwā, high standing and religiousness of these luminaries. The verses of the Qur'ān and authentic aḥādīth bear testimony to this. Therefore, it is out of place for the critics to level such objections which are baseless.

Note: - We have clarified the disagreement mentioned in the narration above in our work *Ruḥamā' Baynahum* part 1 p. 95-96 with footnotes. However, the narration with harsh words was not mentioned there, nor was the reply given.

1 *Sharḥ Shamā'il al-Tirmidhī* p. 285, *Kitāb Jamʿ al Wasā'il* p. 285, *Sharḥ Shamā'il al-Tirmidhī* p. 296

Now it has, by the grace of Allah, as a reply to one of the accusations raised in this regard, and if one were to analyse matters justly then the objection is swiftly removed. However, there is no cure for the one who refuses to accept.

If it were not for ʿAlī, ʿUmar would have been destroyed

The critics of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ accuse Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ of not being a scholar of sharīʿah, and that he possessed lesser knowledge than others. Whenever they would convene to decide a matter then Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ would counter his wrong decisions. Upon this, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ would say:

لولا علي لهلك عمر

If it was not for ʿAlī then ʿUmar رَضِيَ اللهُ عَنْهُ would have been destroyed.1

The purpose of this objection is to prove that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was ignorant of sharʿī rulings, which is an essential requirement of imāmah and khilāfah. Since he was ignorant of these rulings, he was not worthy of the khilāfah.

Answer

We shall present a number of aspects in order to remove this doubt. Pay close attention to them, and the doubt will be removed.

1. The qualities required by the khalīfah are justice, piety, taqwā, knowledge of dīn and its sharʿī rulings. In addition, he should have the ability to execute administrative commands and execute the laws of the sharīʿah. It is not a condition that the khalīfah must be acquainted with every single sharʿī ruling and that nothing should be hidden from his knowledge.

   There are reasons and supporting evidence for this not being a condition. Amongst them are the narrations regarding Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ, who is accepted by both groups as a just khalīfah and one who is aware of the sciences of the sharīʿah, wherein it is found that he erred in certain rulings.

1 *ʿĀ'inah Madh-hab Sunnī*, p. 153

On other occasions, he clearly stated that he does not have knowledge of that particular ruling. For example, it is narrated:

ان عليا حرق قوما ارتدوا عن الاسلام فبلغ ذالك ابن عباس فقال لو كنت انا لقتلتهم بقول رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم من بدل دينه فاقتلوه ولم اكن لا حرقهم لان رسول الله صلى الله عليه وسلم قال لا تعذبوا بعذاب الله فبلغ ذالك عليا فقال صدق ابن عباس . هذا حديث حسن صحيح

Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ burnt a group who reneged from Islam. When Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللهُ عَنْهُ came to know of this, he said: "If I had to punish them, I would have executed them because the ḥadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says that whoever changes his religion should be executed. (However) I would not have burnt them because Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Do not issue the punishment of Allah." When Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ was informed of this, he said: "Ibn ʿAbbās has spoken the truth."[1]

2. Sometimes, it happened in this way that a person enquired a ruling from Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ gave the answer. The person said that the ruling was not as stated, but it was different. Upon hearing the answer, Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ said:

   You have spoken correctly and I have erred. Above every person of knowledge there is someone greater in knowledge.

   In *Kanz al-ʿUmmāl* it is mentioned:

عن محمد بن كعب قال سال رجل عليا عن مسئلة فقال فيها فقال الرجل ليس هكذا ولكن كذا وكذا قال اصبت واخطأت وفوق كل ذي علم عليم

Muḥammad ibn Kaʿb narrates: "A man enquired a ruling from ʿAlī and he gave the answer. The man said: "It is not like this, but like this." ʿAlī said: "You are correct and I have erred, and above every person of knowledge, there is someone greater in knowledge."[2]

1 *Tirmidhī* vol. 1 p. 244, 245

2 *Kanz al-ʿUmmāl* vol. 5 p. 241

Similarly, there are a number of incidents of this type regarding Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ. We have mentioned only two incidents here that support the original stance.

3. In *Nahj al-Balāghah*, Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ attests:

> فلا تكفوا عن مقاله بحق او مشوره بعدل فاني لست في نفسي بفوق ان اخطى ولا امن ذالك من فعلي الا ان يكفي الله من نفسي ما هو املك به مني
>
> I am not above error and I am not without fear regarding error in my deed, except that Allah will suffice me, who is more powerful than me.[1]

It is proven from the above that it is not a defect or fault if a person expresses his lack of knowledge in a certain matter, or for an error to occur, or for a person to abandon his stance and adopt the research of another. This is not an action worthy of criticism or rebuke, and has been the practice of the great luminaries of the ummah.

Note: - This subject matter is discussed in detail in my work, *Ruḥamā' Baynahum* Fārūqī Section p. 135 till p. 139. See the detail there.

In this regard there is a famous incident reported that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ issued a ruling of pelting for a woman that committed adultery. Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ learnt that this woman was pregnant. Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ then said to Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ: "Your ruling will apply to the woman, but your ruling cannot be applied to the child in her stomach." Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ accepted what he said and replied:

> If it was not for ʿAlī, ʿUmar would have been destroyed.

This means that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was not aware of the pregnancy of the woman and Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ was aware. When he informed him of this,

1 *Nahj al-Balāghah* vol. 1 p. 437

Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was saved from a major error and he said these words out of gratitude. In this way he showed his appreciation and lifted the spirits of Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ, as is the way of the senior luminaries.

The personality of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ is extremely lofty and his just character is found to be at the perfect level, such that he expressed his gratitude when corrected by another Ṣaḥābī.

Another incident

We present to you another incident which illustrates the lofty character of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ. Various scholars of ḥadīth have reported it with their chains of narration. Ḥāfiẓ al-Dārquṭnī رَحِمَهُ اللهُ mentions the incident in the following text:

عن ابي سفيان قال حدثني اشياخ منا قالوا : جاء رجل الى عمر بن الخطاب فقال يا امير المؤمنين! اني غبت عن امراتي سنتين فجئت وهي حبلى فنشاور عمر رضي الله عنه الناس في رجمها قال فقال معاذ بن جبل يا امير المؤمنين! ان كان لك عليها سبيل فليس لك على ما في بطنها سبيل فاتركها حتى تضع فتركها فولدت غلاما قد خرجت ثنياه فعرف الرجل الشبه فيه فقال ابني ورب الكعبة فقال عمر عجزت النساء ان يلدن مثل معاذ لو لا معاذ لهلك عمر

A person came to ʿUmar رَضِيَ اللهُ عَنْهُ and said: "Amīr al-Mu'minīn, I remained absent from my wife for two years and when I came, she was pregnant." (Therefore, my wife deserves punishment). ʿUmar رَضِيَ اللهُ عَنْهُ consulted with the other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, regarding stoning this woman, so Sayyidunā Muʿādh ibn Jabal رَضِيَ اللهُ عَنْهُ said: "O Amīr al-Mu'minīn, you have the right to stone the woman but you not have control over that which is in her belly. Therefore, put it off until birth."

ʿUmar رَضِيَ اللهُ عَنْهُ put it off until birth. The woman then later gave birth to a boy whose front teeth had come out. This person found that the child resembled him and said: "By the Rabb of the Kaʿbah, this is my child." Upon this, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ said: "Women are incapable of producing the likes of Muʿādh ibn Jabal. If it were not for Muʿādh, ʿUmar would have been destroyed."[1]

1 *Sunan al-Dārquṭnī* vol. 3 p. 322

In summary, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ accepted the counsel of Sayyidunā Muʿādh رَضِيَ اللهُ عَنْهُ and expressed his appreciation of him, which in turn lifted the spirits of Sayyidunā Muʿādh رَضِيَ اللهُ عَنْهُ. This is desired, this is the way an accomplished and perfect person acts.

Summary

The summary is that the critics give this matter a different colour due to their ignorance hurling unfounded accusations at Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ. The reality, however, is that such words actually indicate the sense of justice and truthfulness which was prevalent in Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ.

If they insist that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was ignorant of sharʿī rulings, then similar incidents also occurred in the life of Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ. There are a number of such incidents narrated from Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ in which he attested to not knowing something, as was explained previously.

Why only Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ is made a target for such criticism? It is not mandatory for the khalīfah to be a scholar of every science and to be aware of every single matter.

The best course of action is that such objections should not be raised against the pioneers of Islam, and one should hold his tongue regarding them. The safety of one's īmān lies in this.

The Allegation Regarding Tarāwīḥ

The most important aspects of this issue:

- Three forms of Tarāwīḥ in the era of nubuwwah
- Replying the contradiction between the eleven rakaʿāt narration and twenty rakaʿāt narration.
- The subject matter of the narration of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ has been accepted by the ummah.
- Removal of a doubt (regarding the young age of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ).
- Tarāwīḥ during the era of the al-Khilāfah al-Rāshidah.
- The practise of Tarāwīḥ in the era of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.
- The communal practice of Tarāwīḥ during the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ.
- Support of the senior scholars for twenty rakaʿāt Tarāwīḥ (Ibn Taymiyyah and others).
- Removal of a doubt (that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ first began with eleven rakaʿāt and then increased it to twenty rakaʿāt later on).
- Tarāwīḥ in the era of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ.
- Participation of the women.
- Tarāwīḥ in the era of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ.
- Summary (during the era of the al-Khulafā' al-Rāshidīn, it was the continuous practice of twenty rakaʿāt for twenty-five years)
- Support for following the al-Khulafā' al-Rāshidūn from the ḥadīth.
- The practice of the famous Ṣaḥābah (Ubay ibn Kaʿb, Ibn Masʿūd, Ibn ʿAbbās, Umm al-Mu'minīn ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ).
- Statements of the Tābiʿīn, Tabaʿ al-Tābiʿīn and senior scholars.
- The practice of the Ummahāt al-Mu'minīn رَضِيَ اللَّهُ عَنْهُنَّ.
- Is Tarāwīḥ eight rakaʿāt?
- Summary of the discussion.

Introduction

الحمد لله وكفى والصلوة والسلام على سيد الورى وعلى آله الشرفاء واصحابه النجباء واتباعه الصلحاء
صلوة دائمة بدوام الارض والسماء ، اما بعد،

The ruling of Tarāwīḥ will be now explained, however before we begin explaining the related issues, we present a few questions to the readers which will underline which aspects need clarification.

1. Is it sunnah or bidʿah to perform twenty rakaʿāt Tarāwīḥ?
2. In the time of the al-Khulafā' al-Rāshidīn رَضِيَ اللهُ عَنْهُمْ and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, was twenty rakaʿāt performed or not? What was the practice of the Ṣaḥābah in this regard?
3. In the first three eras, was there any reliable scholar of religion, muḥaddith or jurist of repute that classified twenty rakaʿāt as bidʿāh? Alternatively, did they criticise this continued practice or did they accept it willingly?

Now, all the related aspects of this issue will be discussed. Study it carefully, by paying close attention to this discussion, one will acquire contentment and the answers to these questions will also be found.

During the Era of Nubuwwah

It is clear to the people of knowledge that during the era of nubuwwah, there were a number of forms of Tarāwīḥ. During the era of Nubuwwah, after the fast of Ramaḍān was made obligatory in 2 A.H, Rasūlullāh ﷺ encouraged standing up in worship at night and said:

من قام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

> He who stands in worship during Ramaḍān, with faith and hope of acquiring reward, his past sins will be forgiven.[1]

First form

This was the initial stage of standing in worship during Ramaḍān and it was practiced by way of being encouraged. As a result of this encouragement of Rasūlullāh ﷺ, the Ṣaḥābah رضي الله عنهم would form separate groups and perform the Tarāwīḥ in various places and areas of Masjid al-Nabawī. A number of Muḥaddithīn have explained this in their works, with their chains of narration. For example:

عن العلاء بن عبد الرحمن عن ابيه عن ابي هريرة انه قال خرج رسول الله صلى الله عليه وسلم وانا الناس في رمضان يصلون في ناحية المسجد فقال ما هؤلاء؟ فقيل هؤلاء ناس ليس معهم قرآن وابي بن كعب يصلي بهم وهم يصلون بصلاته فقال رسول الله صلى الله عليه وسلم اصابوا – او نعم ما صنعوا

> Sayyidunā Abū Hurayrah رضي الله عنه narrates that one night during Ramaḍān, Rasūlullāh ﷺ came out of his blessed room and saw that people were performing ṣalāh in various groups in various places of Masjid al-Nabawī. Rasūlullāh ﷺ enquired: "What are these people doing?" It was said in reply: "These people do not know the entire Qur'ān by heart and Ubay ibn Ka'b رضي الله عنه is reciting. They are following him in ṣalāh." On this occasion, Rasūlullāh ﷺ said: "These people have done correctly." Or he said: "They are good in what they have done."

1 *Mishkāt* p. 114, *al-Sunan al-Kubrā* vol. 2 p. 492, *Riyāḍ al-Ṣāliḥīn* p. 450, 451

Some narrations state:

قال قد احسنوا وقد اصابوا ولم يكره ذالك لهم

> "They have done good and are correct," and he did not dislike this action for them.[1]

In conclusion, it is appropriate to state here:

Firstly, the Sunnah is established verbally here, which is proven from the apparent words of the ḥadīth. If we were to overlook this and give it a lower status, then at the least it will have the status of being a sunnah by tacit approval, there is no doubt in this.

In essence, this was the first stage of Tarāwīḥ; during the era of Nubuwwah, it was performed in congregation in Masjid al-Nabawī and this action was done with the knowledge of Rasūlullāh ﷺ and it had the approval and status of being endorsed by Rasūlullāh ﷺ.

Worthy of Note

It is not hidden from the people of knowledge that other narrations of this subject matter are narrated from the Ṣaḥābah رضي الله عنهم and the Tābiʿīn. We shall mention a narration as further corroboration. As mentioned above, the narration of Sayyidunā Abū Hurayrah رضي الله عنه is narrated in Ṣaḥīḥ Ibn Khuzaymah vol. 3, *Ṣaḥīḥ Ibn Ḥibbān* vol. 5 and *Abū Dāwūd* vol. 1. Abū Dāwūd رحمه الله mentions the following with regards to the chain of narration:

ليس هذا الحديث بالقوي ومسلم بن خالد ضعيف

> This ḥadīth is not strong and the narrator Muslim ibn Khālid is weak.

1 *Ṣaḥīḥ Ibn Khuzaymah* vol. 3 p. 339, *Ṣaḥīḥ Ibn Ḥibbān* vol. 5 p. 107, *Abū Dāwūd* vol. 1 p. 202

The scholars have mentioned a number of responses to this criticism. In light of their explanation, we shall mention a few points briefly.

The narrator in question, Muslim ibn Khālid al-Zanjī, although some of the scholars have criticised him and have stated that he is weak, despite this, other senior scholars have stated that he is reliable. Subsequently, regarding the reliability of this narrator, the views of a few scholars are mentioned, for example:

Yaḥyā ibn Maʿīn رَحِمَهُ اللَّهُ writes in his history:

ثقة وهو صالح الحديث

> Muslim ibn Khālid is reliable and his hadith is sound.[1]

Ibn Ḥibbān رَحِمَهُ اللَّهُ writes in his *Kitāb al-Thiqāt*,

وكان مسلم بن خالد يخطئ احيانا

> Muslim ibn Khālid would err sometimes.

However, together with this, he also classifies him as reliable:

كان من فقهاء الحجاز وروى عنه عبد الله بن المبارك والشافعي والحميدي وغيرهم ومنه تعلم الشافعي الفقه

> He was of the jurists of Ḥijāz. ʿAbd Allāh ibn al-Mubārak رَحِمَهُ اللَّهُ narrates from him, and al-Shāfiʿī رَحِمَهُ اللَّهُ, al-Ḥumaydī رَحِمَهُ اللَّهُ and others. Al-Shāfiʿī رَحِمَهُ اللَّهُ learnt fiqh from him.[2]

1 *Tārīkh Yaḥyā ibn Maʿīn* vol. 2 p. 561, 562

2 *Kitāb al-Thiqāt* vol. 7 p. 448

Ibn Ḥajar رَحِمَهُ اللَّهُ writes in *Tahdhīb al-Tahdhīb*:

> قال ابن عدي حسن الحديث وكان فقيه مكة وكان من فقهاء اهل الحجاز قال الساجي صدوق قال الدارقطني ثقة

> Ibn ʿAdī says that he reports good aḥādīth, he was the jurist of Makkah and he was of the jurists of Ḥijāz. Al-Sājī says that he is truthful; al-Dārquṭnī says that he is reliable.[1]

In short, there is criticism found on Muslim ibn Khālid al-Zanjī al-Makkī. Despite this, the scholars have stated that he is reliable. We have presented this above. Looking at this, the narration cannot be rejected totally but it will be acceptable on account of his reliability.

Corroboration

It is appropriate to mention, as mentioned before, that a narration similar to the narration of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ has been reported in *al-Sunan al-Kubrā* of Imām al-Bayhaqī رَحِمَهُ اللَّهُ. This narration of al-Bayhaqī رَحِمَهُ اللَّهُ corroborates the narration of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

Therefore, on account of corroborating material being present this narration may be accepted and to discard it will be incorrect. The corroborating narration from al-Bayhaqī is mentioned below:

> عن ثعلبة بن ابي مالك رضي الله عنه القرظي قال خرج رسول الله صلى الله عليه وسلم ذات ليلة في رمضان فراى ناسا في ناحية المسجد يصلون فقال ما يصنع هؤلاء؟ قال قائل يا رسول الله! هؤلاء ناس ليس معهم القرآن وابي بن كعب يقراؤهم معه يصلون بصلته قال قد احسنوا وقد اصابوا ولم يكره ذالك لهم

> Thaʿlabah ibn Abī Mālik رَضِيَ اللَّهُ عَنْهُ narrates: "One night during Ramaḍān, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out of his house. He saw in the corner of the Masjid a few people performing ṣalāh. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked: "What are these

1 *Tahdhīb al-Tahdhīb* vol. 10 p. 129, 130

people doing?" A person said: "Those who do not know the Qur'ān, they are performing ṣalāh behind Ubay ibn Kaʿb." Rasūlullāh ﷺ said: "They have done good and are correct." Rasūlullāh ﷺ did not show dislike for their action.[1]

Al-Nīmawī رَحِمَهُ اللَّهُ has written in *Āthār al-Sunan* under this narration:

رواه البيهقي في المعرفة واسناده جيد

Al-Bayhaqī has narrated it and the chain of narration is excellent.

Al-Bayhaqī رَحِمَهُ اللَّهُ discusses this narration and writes in *al-Sunan al-Kubrā*:

قال الشيخ هذا مرسل حسن

Shaykh said: "This is mursal and ḥasan."

This means that on account of Tha'labah being a Tābiʿī and not a Ṣaḥābī, this narration is regarded as Mursal, but it has a grading of ḥasan and is not graded as ḍaʿīf.

The summary is that the narration of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and Thaʿlabah are both narrated and it is proven from them that during the era of Rasūlullāh ﷺ, Tarāwīḥ used to be performed in congregation in Masjid al-Nabawī and Rasūlullāh ﷺ stated that this action is correct and did not prohibit it.

We learn that during Ramaḍān, performing Tarāwīḥ in congregation is proven from the era of nubuwwah and it is in accordance to the sunnah.

Second Form

The one form in which Tarāwīḥ would be performed during the era of nubuwwah has been clarified above. The second form is discussed in the narration that is

1 *al-Sunan al-Kubrā* vol. 2 p.495

transmitted by a number of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ such as Sayyidunā Abū Dhar al-Ghifārī, Nuʿmān ibn Bashīr, and others رَضِيَ اللهُ عَنْهُمْ.

عن ابي ذر رضي الله عنه قال صمنا مع النبي صلى الله عليه وسلم في رمضان فلم يقم بناحتي بقي سبع من الشهر فقال بناحتي ذهب ثلث الليل ثم لم يقم بنا في السادسة وقام بنا في الخامسة حتى ذهب شطر الليل فقلت يا رسول الله صلى الله عليه وسلم لو نفلنا بقية ليلتنا هذه؟ قال انه من قام مع الامام حتى ينصرف كتب له قيام ليلة ثم لم يصل بنا حتى بقي ثلاث من الشهر فقام بنا في الثالثة وجمع اهله ونساء

Sayyidunā Abū Dhar رَضِيَ اللهُ عَنْهُ narrates: "We kept the fast of Ramaḍān with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. During this time, he did not stand in worship with us at night until seven days of the month were left (counting the month as 29). Then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed ṣalāh for us until a third of the night. He did not come on the twenty-fourth night and he came again on the twenty-fifth night and performed ṣalāh until half the night passed. I asked: "O Rasūl of Allah, if we perform nafl ṣalāh the rest of the night?" Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "He who stands with the imam until he leaves the reward of standing the entire night will be recorded for him." Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not lead us in ṣalāh thereafter until three days were left. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then led us on the twenty-seventh night and he gathered his family and performed ṣalāh until late, until we feared that we will miss the suḥūr."

Narration of Nuʿmān ibn Bashīr

Similarly, Sayyidunā Nuʿmān ibn Bashīr رَضِيَ اللهُ عَنْهُ narrates:

قمنا مع رسول الله صلى الله عليه وسلم في شهر رمضان ليلة ثلاث وعشرين الى ثلث الليل ثم قمنا معه ليلة خمس وعشرين الى نصف الليل ثم قمنا ليلة سبع وعشرين حتى ظننا ان لن ندرك الفلاح وكذا نسيمه السحور

We stood with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the month of Ramaḍān on the twenty-third night for a third of the night, then we stood with him on the twenty-fifth night till half the night passed, then we stood with him on the twenty-seventh night until we thought that we will miss the suḥūr.[1]

1 *Ṣaḥīḥ Ibn Khuzaymah* vol. 3 p. 336, *al-Sunan al-Kubrā* vol. 1 p. 410, 411

The Ṣaḥābī, Nuʿmān ibn Bashīr رَضِيَ اللَّهُ عَنْهُ sat on the pulpit of Ḥims and narrated this ḥadīth. This narration has the same meaning and purport of the narration of Sayyidunā Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ and corroborates it. The people of knowledge know that narrations with this subject matter are mentioned in the Ṣiḥāḥ Sittah, narrated by other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as well.

In these narrations, it is proven that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Tarāwīḥ in congregation, although the number of rakaʿāts is not mentioned. However, it is proven from the sunnah that he used to lead the Tarāwīḥ ṣalāh during Ramaḍān in congregation and a sufficient amount of time used to pass and a significant portion of the night used to be spent.

The action of remaining awake at night for Tarāwīḥ during the nights of Ramaḍān continued. Then, sometimes, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not come to lead the ṣalāh, intentionally, whilst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would request it. Despite this, he did not come. Then, in the morning, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained the wisdom of this:

اما بعد ، فانه لم يخف على شانكم ولكني خشيت ان تفرض عليكم صلاة الليل فتعجزوا عنها

> Your request was not hidden from me, but I had the fear that the ṣalāh of the night of Ramaḍān should not become obligatory upon you, then you would not be able to perform it.[1]

This means that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ deliberately missed it, fearing that it may become obligatory. This was a great expediency upon the ummah and an act of compassion upon the ummah. Thus, he mentioned the reason for not being punctual upon its practice.

The summary is that this was the second form of performing Tarāwīḥ that was found in the era of nubuwwah.

1 *Ṣaḥīḥ Ibn Khuzaymah* vol. 3 p. 338, 339, *Mishkāt* p. 114

Third form

A third narration regarding Tarāwīḥ is presented here, narrated by Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ:

عن ابن عباس ان رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to perform twenty rakaʿāt in Ramaḍān and witr.[1]

عن مقسم عن ابن عباس قال كان رسول الله صلى الله عليه وسلم يصلي في رمضان عشرين ركعة ويوتر بثلاث

Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ said: "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to perform twenty Rakaʿāt in Ramaḍān and he used to perform three witr."[2]

In the light of this narration, it is proven that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to perform twenty rakaʿāt Tarāwīḥ.

This is the third form of Tarāwīḥ and there is proof for it in the era of nubuwwah. Now, refuting it will be a case of turning away from the truth.

This means that in the era of nubuwwah, these various forms of Tarāwīḥ used to be in practice. A number of points need clarification here:

1. This narration of Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ apparently seems to contradict the narration of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, in which eleven rakaʿāt are mentioned. At the end of the discussion, there will be a separate topic where the apparent contradiction will be removed. Sufficient detail will be presented, which one can study.
2. There is a narrator by the name of Ibrāhīm ibn ʿUthmān Abū Shaybah in this narration, the scholars of ḥadīth have criticised him and said that he is

1 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 394

2 *Al-Muntakhab Musnad ʿAbd Ḥumayd* p. 218, narration 653, *Majmaʿ al-Zawā'id* vol. 3

weak. A number of points will now be mentioned in reply to the weakness of this narrator. Although the scholars of the science have stated that this narrator is ḍaʿīf, there are other reasons that make the narration worthy of acceptance and remove the weakness of this narration. In this way, the narration will be worthy of acceptance and it will not be discarded.

Clarification

1. This narration gains support by the fact that the al-Khulafā' al-Rāshidīn and other senior Ṣaḥābah رضي الله عنهم practised upon it. The fact that twenty rakaʿāt Tarāwīḥ was performed in that era is a sign that this narration is ṣaḥīḥ. We shall mention the practice of the al-Khulafā' al-Rāshidīn soon, Allah willing.

   Subsequently, the scholars have written:

   وموا ظبة الصحابة على عشرين قرينة صحة هذه الرواية

   The punctual practice of the Ṣaḥābah رضي الله عنهم upon twenty rakaʿāt is a sign of validity of this narration.[1]

2. Similarly, support for the validity Ibn ʿAbbās's رضي الله عنه narration is found in twenty rakaʿāt being the practice of the senior Tābiʿīn and majority of the scholars of the ummah. Through a number of strong narrations, this particular narration is supported and gains strength.

3. Moreover, although the above narration of Sayyidunā Ibn ʿAbbās رضي الله عنه is Khabar al-Wāḥid, but the validity of this narration is established by the fact that the ummah has accepted it, and the subject that has been accepted by the ummah, practiced upon on and verifieds, then according to majority of the scholars, it gives the benefit of ʿilm yaqīn (definite knowledge), and it does not remain *ẓannī* (doubtful).

1 *Rasā'il al-Arkān*, ʿAbd al-ʿAlī Lakhnawī p. 138

It is written in *Sharḥ ʿAqīdah al-Ṭahāwiyyah fī ʿAqīdah al-Salafiyyah*:

> وخبر الواحد اذا تلقه الامة بالقبول عملا به وتصديقا له يفيد العلم اليقيني عند جماهير الامة وهو احد قسمي المتواتر ولم يكن بين سلف الامة في ذالك نزاع
>
> When the ummah accepts a Khabar al-Wāḥid, practising on it and verifying it, then it gives the benefit of ʿilm yaqīn according to majority of the ummah. This is one category of mutawātir and there is no debate about this amongst the pious predecessors of the ummah.[1]

In light of this law, even the narration of Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ will not be discarded, but it is worthy of acceptance and the ummah has conviction that it is valid. Therefore, we will not consider its weakness and in light of the above it will be accepted.

Removal of a doubt

One may say that Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ is among the young Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and the narrations of the senior Ṣaḥābah should be presented instead. In reply to this, it is sufficient to say that Umm al-Mu'minīn Sayyidah Maymūnah bint al-Ḥārith رَضِيَ اللَّهُ عَنْهَا is the maternal aunt of Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ (the sister of his mother, Umm al-Faḍl). Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ would frequent the house of his maternal aunt and he would spend the night in the home of his maternal aunt on a number of occasions. As a result, he had better knowledge of this ruling (of twenty rakaʿāt Tarāwīḥ being performed), which he explained in the above quoted narration.

Furthermore, there are a number of reasons that indicate that this narration is valid, as we have mentioned briefly above. Taking all of this into account, the objection Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ being too young holds no weight and it is synonymous with turning away from the truth. The truth is more worthy of being followed.

1 *Sharḥ ʿAqīdah al-Ṭahāwiyyah fī ʿAqīdah al-Salafiyyah* p. 320, *Aḥkām al-Qur'ān* vol. 1 p. 456

During the Era of the al-Khilāfah al- Rāshidah

We have explained briefly the forms of Tarāwīḥ prevalent during the era of nubuwwah in the previous pages, and we have also mentioned sufficient proof for them.

After this, the system of performing Tarāwīḥ during the era of the khilāfah will be explained. Study it carefully.

Khilāfah of Sayyidunā Abū Bakr

During the khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, the early form of performing Tarāwīḥ continued, i.e. there were various groups in Masjid al-Nabawī performing Tarāwīḥ.

Alternatively, some would perform Tarāwīḥ at home. Similarly, during the era of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, Tarāwīḥ continued to be performed but it would not be performed in a single congregation.

The khilāfah of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ remained for about two years and three months and this method continued throughout this time, which is only two Ramaḍāns.

Khilāfah of Sayyidunā ʿUmar

Thereafter came the khilāfah of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ. It encompassed about 10 years, beginning in the year 13 A.H. It was here, in 14 A.H, that the congregational form of Tarāwīḥ was adopted.

In the introduction to this discussion, the statement of the scholars of ḥadīth was mentioned that a person (ʿAbd al-Raḥmān ibn ʿAbd al-Qārī) says that in the era of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ, he once went to Masjid al-Nabawī in the company of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. He saw that people were performing ṣalāh in various groups. Some on their own; others behind an imām. Looking at this

condition, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ said that if the people are gathered behind one reciter, it will be more virtuous and better.

ʿAbd al-Raḥmān says that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ then resolved to gather the people behind one imām, and he gathered them behind Sayyidunā Ubay ibn Kaʿb رَضِيَ اللهُ عَنْهُ.

The next night, he went with Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to the Masjid and he saw all those performing ṣalāh gathered behind one imām, performing Tarāwīḥ. Looking at this, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ said:

نعمت البدعة هذه

How good is this new way?[1]

Removal of a doubt

At this point, there is an objection from some that:

1. Tarāwīḥ was an innovation of Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ
2. He referred to it with the words: "How good is this new way?"', whereas in the sharīʿah, every *bidʿah* (innovation) is deviation and bidʿah is always despised, so how then can it be termed as good?

The following is reply to this objection:

Two points were raised in this objection:

1. Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ innovated the practice of Tarāwīḥ ṣalāh, i.e. it is not prescribed by the sharīʿah.

1 *Mishkāt* p. 115

The reply to this is that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ did not innovate Tarāwīḥ ṣalāh, but it was initiated upon the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he instructed the ummah to perform it. Subsequently, a ḥadīth states:

ان رسول الله صلى الله عليه وسلم ذكر شهر رمضان فقال شهر كتب الله عليكم صيامه وسننت لكم قيامه

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned the month of Ramaḍān and said: "Ramaḍān is the month wherein Allah has made fasting compulsory and in this month I have initiated the practice of standing at night (i.e. Tarāwīḥ)."[1]

It is clear from this ḥadīth that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ did not initiate the practice of Tarāwīḥ, but was performed in accordance to the instruction of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

2. The second objection is that he said about Tarāwīḥ: "How good is this new way (bidʿah)?" and bidʿah is something despised in the sharīʿah. The senior scholars have written in reply to this in different eras and this doubt has been dispelled. A few points will be mentioned below in light of their explanation.

- Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ referred to the action of gathering the people behind one imām for Tarāwīḥ as a bidʿah, in terms of the lexical meaning of the word. This is because in the dictionary, any new practice or action is referred to as bidʿah, i.e. this is a new way. However, he did not use the word bidʿah according to the technical definition of sharīʿah. It is bidʿah in sharīʿah that is despised.

  This can be said in other words, that this action of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was new in terms of procedure, but not in terms of practice. This is because it was already a verbally established sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and a sunnah by way of tacit approval as well. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not

1 *Sunan Ibn Mājah* p. 95

continue with this practice out of fear that it may become obligatory, and when this fear did not exist after the demise of Rasūlullāh ﷺ, it is correct to make a continuous practice of it, it will then not be termed a bidʿah.

Mirqāt, the commentary of *Mishkāt*, states:

انما سماها بدعة باعتبار صورتها فان هذا الاجتماع محدث بعده عليه الصلوة والسلام واما باعتبار الحقيقة فليست بدعة لانه عليه السلام انما امرهم بصلاتها في بيوتهم للعه هي خشية الافتراض

He called it bidʿah in terms of the procedure of it, because this gathering was brought about after the demise of Rasūlullāh ﷺ. In terms of reality, it is not a bidʿah because Rasūlullāh ﷺ commanded them to perform it in their homes out of fear that it may become obligatory upon them.[1]

Al-Dhahabī رحمه الله in his work *al-Muntaqā* writes in clarification of this statement:

فسماه بدعة وما هو بالبدعة الشرعية التي هي الضلالة اذ هي ما فعل بلا دليل شرعي ولو كان قيام رمضان جماعة قبيحا لابطله امير المؤمنين على وهو بالكوفة بل روى عنه انه قال نور الله على عمر قبره كما نور علينا مساجدنا

He referred to it as bidʿah, and it is not a sharʿī bidʿah that is deviation because that is an action that has no proof in the sharīʿah. If standing in the month of Ramaḍān was something bad, then Amīr al-Mu'minīn Sayyidunā ʿAlī رضي الله عنه would have classified it as baseless, when he was in Kūfah. Instead it is narrated from him: "May Allah enlighten the grave of ʿUmar just as he has enlightened our Masājid (through this congregational worship)."[2]

The actions of Sayyidunā ʿAlī رضي الله عنه are in itself a clear proof that it was not bidʿah.

1 *Mirqāt* vol. 3 p. 186

2 *Al-Muntaqā* p. 542

The summary is that the al-Khulafā' al-Rāshidīn classified this gathering for Tarāwīḥ as something good and they did not take it as a bidʿah.

Ibn Taymiyyah رَحِمَهُ اللَّهُ clarifies this sentence in his work *Iqtiḍā' al-Sirāt al-Mustaqīm*' p. 276 under the discussion of Tarāwīḥ:

وهذه تسمية لغوية لا تسمية شرعية

> Referring to Tarāwīḥ as bidʿah was in terms of the lexical meaning and not the sharʿī definition of it.

Looking at this clarification of the scholars, the above mentioned objection is totally dismissed.

The narration of *Mishkāt* which were presented on the authority of *Bukhārī* does not specify the number of rakaʿāt of Tarāwīḥ, but only mentions the ruling of Tarāwīḥ in brief. Now we will present the narrations from the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ in which the number of rakaʿāt are mentioned in detail.

In *al-Muwaṭṭa'* of Imām Mālik رَحِمَهُ اللَّهُ the following narration is mentioned:

حدثنا مالك عن يزيد بن رومان انه قال كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلاث وعشرين ركعة

> Mālik narrates from Yazīd ibn Rūmān that he said: "The people would stand during the era of ʿUmar in Ramaḍān for twenty-three rakaʿāt."[1]

Abū ʿAbd Allāh Muḥammad ibn Naṣr al-Marwazī رَحِمَهُ اللَّهُ in his work *Qiyām al-Layl* clarifies this matter in the following text:

عن يزيد بن رومان كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلاث وعشرين ركعة

1 *Al-Muwaṭṭā'* p. 40, *Kitāb al-Tamhīd* vol. 8 p. 115

> It is narrated from Yazīd ibn Rūmān that the people would stand in the era of ʿUmar ibn al-Khaṭṭāb during Ramaḍān for twenty-three rakaʿāt.[1]

ʿAllāmah al-Bayhaqī رَحِمَهُ اللَّهُ in his work *al-Sunan al-Kubrā* mentions the above narration from Yazīd ibn Rūmān, (*al-Sunan al-Kubrā* vol. 2 p. 496).

The purport of these narrations is that during the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, people would perform twenty-three rakaʿāt during Ramaḍān. Although the above narration is Mursal, but the senior scholars have clarified:

رواه مالك واسناده مرسل قوي

> Mālik narrated it, the chain of narration is Mursal, but it is strong.[2]

The scholars have written a general rule for the Mursal narrations of Imām Mālik رَحِمَهُ اللَّهُ that according to the people of the science, it is ṣaḥīḥ and accepted and worthy of practice.[3]

Subsequently, from all three previous narrations it is proven that during the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, twenty-three rakaʿāt Tarāwīḥ would be performed in congregation, and it is clear to the scholars that twenty of these rakaʿāt were Tarāwīḥ and three rakaʿāt would be witr.

Now, for our friends, we shall present a few narrations that further prove twenty rakaʿāt, from which the entire matter will be clarified. There is no need for any explanation or interpretation and according to the ḥadīth scholars, these narrations are correct and worthy of acceptance.

1. Ibn Abī Shaybah رَحِمَهُ اللَّهُ states in his *al-Muṣannaf*:

1 *Qiyām al-Layl* p. 157

2 *Āthār al-Sunan* vol. 1 p. 55

3 *Tawḍīḥ wa Talwīḥ*

حدثنا وكيع عن مالك بن انس عن يحيى بن سعيد ان عمر بن الخطاب امر رجلا يصلي بهم عشرين ركعة

Wakīʿ narrates from Mālik ibn Anas from Yaḥyā ibn Saʿīd that ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ commanded a person to perform twenty rakaʿāt for them.[1]

2. Muḥammad ibn Naṣr al-Marwazī رَحِمَهُ اللَّهُ has written in his work, *Qiyām al-Layl*:

قال محمد بن كعب القرظي كان الناس يصلون في رمضان عشرين ركعة يطيلون فيها القرآءة ويوترون بثلاث

Muḥammad ibn Kaʿb al-Qurazī says that the people would perform twenty rakaʿāt during Ramaḍān; they would lengthen the recitation and perform witr of three rakaʿāt.[2]

3. Narration of Sā'ib ibn Yazīd

عن سائب بن يزيد ايضا انهم كانوا يقومون في رمضان بعشرين ركعة ويقراؤن بمائين من القرآن ... في زمان عمر بن الخطاب

Sā'ib ibn Yazīd narrates that they would perform twenty rakaʿāt during Ramaḍān and they would recite of the sūrah's that have a hundred verses... in the era of ʿUmar ibn al-Khaṭṭāb.[3]

4. ʿAllāmah al-Bayhaqī رَحِمَهُ اللَّهُ has written in *al-Sunan al-Kubrā*:

عن يزيد بن خصيفة عن سائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة وكانوا يقراؤن بالمئين...الخ

It is narrated from Yazīd ibn Khasīfah from Sā'ib ibn Yazīd that he said:

They would stand in the month of Ramaḍān in the era of ʿUmar ibn al-

1 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 393

2 *Qiyām al-Layl* p. 157

3 Ibid p. 157

Khaṭṭāb twenty rakaʿāt and they would recite of the sūrah's that have a hundred verses.[1]

Note:-

The senior scholars have written regarding this narration:

قال النواوي في الخلاصة اسناده صحيح

Nawāwī رَحِمَهُ اللهُ said in *al-Khulāsah*: "The chain of narration is ṣaḥīḥ."[2]

Shaykh al-Nīmwī رَحِمَهُ اللهُ writes in *Āthār al-Sunan* (vol. 2 p. 53-55):

رواه البيهقي واسناد صحيح

Al-Bayhaqī رَحِمَهُ اللهُ has narrated it and the chain of narration is ṣaḥīḥ.

The summary is that the scholars of the science have classified the chain of al-Bayhaqī's رَحِمَهُ اللهُ narration regarding twenty rakaʿāt as ṣaḥīḥ, (and not ḍaʿīf).

Summary:-

The purport of the above narrations is that during khilāfah of Sayyidunā Amīr al-Mu'minīn ʿUmar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, the Muslims would perform twenty rakaʿāt of Tarāwīḥ and witr of three rakaʿāt.

The Hāshimi's who followed the ṣalāh were Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ and Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ, as well as other senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ appointed a single imām, who he instructed to lead the people in twenty rakaʿāt of Tarāwīḥ.

1 *Al-Sunan Al-Kubrā* vol. 2 p. 496

2 *Fatḥ al-Qadīr* vol. 1 p. 334

Supporting narration

It would be beneficial to quote the words of the senior scholars, which lends support to the above.

In *Fatāwā ibn Taymiyyah*, it is written:

> فانه قد ثبت ان ابي بن كعب كان يقوم بالناس عشرين ركعة في قيام رمضان ويوتر بثلاث فراى كثير من العلماء ان ذالك هو السنة لانه اقامه بين المهاجرين والانصار ولم ينكره منكر

> It is proven that that Ubay Ibn Kaʿb would lead the people in twenty rakaʿāt of Tarāwīḥ in Ramaḍān and perform witr of three rakaʿāt. Thus numerous ʿulamā' hold the view that it is Sunnah (to perform twenty rakaʿāt Tarāwīḥ and not bidʿah) because he led the Muhājirīn and the Anṣār in ṣalāh and no one objected.[1]

In short, this communal action was established in the era of the al-Khilāfah al-Rāshidah and not a single Ṣaḥābī claimed this to be a bidʿah. Therefore, it will be correct and does not contradict the Sunnah.

Similarly, ʿAllāmah al-Sūyūṭī رَحِمَهُ اللَّهُ writes in *al-Hāwī li al-Fatāwā:*

> وفي المؤطاء وابن ابي شيبة والبيهقي عن عمر رضي الله عنه جمع الناس على ابي بن كعب فكان يصلي بهم في شهر رمضان عشرين ركعة

> In al-Muwaṭṭā' and ibn Abī Shaybah and al-Bayhaqī it is reported that ʿUmar رَضِيَ اللَّهُ عَنْهُ gathered the people behind Ubay ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ, and he would perform twenty rakaʿāt for them in the month of Ramaḍān.[2]

At this point, Ḥāfiẓ al-Dhahabī رَحِمَهُ اللَّهُ has mentioned another point that during the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, an Anṣārī — Sayyidunā Muʿādh ibn al-Ḥārith al-Qārī رَضِيَ اللَّهُ عَنْهُ — also used to lead the Tarāwīḥ. His title was Abū Ḥakīmah and according to some, Abū Ḥalīmah.

1 *Majmūʿ Fatāwā ibn Taymiyyah* vol. 23 p. 112

2 *Al-Ḥāwī li al-Fatāwā* vol. 1 p. 54

> Abū Ḥakīmah Muʿādh ibn al-Ḥārith al-Qārī al-Anṣārī; whom ʿUmar appointed to lead the people in Tarāwīḥ.[1]

This means that in the khilāfah of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ there were a number of imām's. One was Sayyidunā Ubay ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ; another was Sayyidunā Muʿādh ibn al-Ḥārith al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. They would lead the Tarāwīḥ in accordance to the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

It is also beneficial to state at this point that the scholars of ḥadīth have mentioned a third imām of the era of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. He was Sayyidunā Tamīm al-Dārī رَضِيَ اللَّهُ عَنْهُ. He would also lead the ṣalāh at times.

Note:-

These narrations lend credence to the practice during the khilāfah of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ and established it as ṣaḥīḥ, the senior scholars of the ummah having ruled them as such.

Replying another misconception

It is reported in certain narrations that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ issued the command that eleven rakaʿāt should be performed in Ramaḍān, which contradicts the narrations cited earlier. The reply to this misconception is as follows:

> A contradiction will only be established if it is ascertained that the time period of both narrations are the same, whereas in these two narrations it is found that one refers to an initial practice and the other to the final practice.
>
> In simple terms, the Muḥaddithīn have reconciled between the two narrations.

1 *Tārīkh al-Islām* vol. 2 p. 358

ʿAllāmah al-Zaylaʿī رَحِمَهُ اللهُ on the authority of al-Bayhaqī reports:

قال البيهقي ويجمع بين الروايتين بانهم قاموا باحدى عشرة ركعة ثم قاموا العشرين واوتروا بثلاث

Both narrations can be reconciled in this way that they would perform eleven rakaʿāt, then twenty and then witr of three rakaʿāt.[1]

وفي المؤطا رواية باحدى عشرة وجمع بينهما بانه وقع اولا ثم استقر الامر على عشرين فانه المتوارث

In *Muwaṭṭā'* there is a narration of eleven, the narrations are reconciled in this manner that it is said that this took place first then the matter was affixed upon twenty; and that continued.[2]

Khilāfah of Sayyidunā ʿUthmān

In the previous pages, the practice of Tarāwīḥ during the era of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was explained briefly (which covered about ten and a half years). Now we shall explain in brief the system of Tarāwīḥ during the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ, which was approximately twelve years.

1. During the khilāfah of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ, the scholars have written that sometimes Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ would lead the nawāfil (Tarāwīḥ).

قتادة عن الحسن امنا علي بن ابي طالب في زمن عثمان عشرين ليلة ثم احتبس فقال بعضهم قد تفرغ لنفسه ثم امهم ابو حليمة معاذ القاري فكان يقنت

Qatādah رَضِيَ اللهُ عَنْهُ narrates from Ḥasan رَضِيَ اللهُ عَنْهُ: "'Alī ibn Abī Ṭālib led us for twenty nights in the era of Sayyidunā ʿUthmān, then he did not come out. Some said: 'He has freed himself for his own worship.' Then Abū Ḥalīmah Muʿādh al-Qārī led them and he would recite the duʿā of Qunūt."[3]

1 *Al-Sunan al-Kubrā* vol. 2 p. 496

2 *Mirqāt Sharḥ Mishkāt* vol. 3 p. 194

3 *Qiyām al-Layl* p. 155

2. Similarly, during the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ, due importance was given to performing Tarāwīḥ. Some of the imām's would recite lengthy portions (of Qur'ān) in this ṣalāh; sūrah's containing a hundred verses (or more). On account of this, some weak people were forced to lean on their sticks. Al-Bayhaqī explains this in *al-Sunan al-Kubrā*:

> قال (السائب بن يزيد) وكانوا يقراؤن بالمئين وكانوا يتوكئون على عصيتهم في عهد عثمان بن عفان رضي الله عنه من شدة القيام

> Sā'ib ibn Yazīd رَضِيَ اللهُ عَنْهُ said: "And they would recite of the sūrah's of a hundred verses and they would lean on their sticks during the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ, due to long periods of standing."[1]

Participation of the women

The practice of performing Tarāwīḥ in congregation was from the era of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ. Similarly, in the era of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ a Tābiʿī was appointed imām for the women (Sulaymān ibn Abī Ḥathmah رَحِمَهُ اللهُ). He would lead the women in Tarāwīḥ on a platform in the side of the Masjid. (Arrangements for veiling were made there).

Thereafter, the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ arrived and in accordance to his instruction, the men and women were gathered behind one imām (Sulaymān ibn Abī Hathmah رَحِمَهُ اللهُ) and arrangements for screening were made. When the ṣalāh was completed, the women were prevented from leaving the Masjid until all the men left first, after which the women were permitted to leave the Masjid. This is mentioned in detail in *Ṭabaqāt Ibn Saʿd* in the following narration:

> ان ابي بن كعب وتميما الداري كانا يقومان في مقام النبي عليه السلام يصليان بالرجل وان سليمان بن ابي حثمة كان يقوم بالنساء في رحبة المسجد فلما كان عثمان بن عفان جمع الرجال والنساء على قاري واحد سليمان بن حثمة وكان يامر بالنساء فيحسن حتى يمضي الرجال ثم يرسلن

> Ubay ibn Kaʿb and Tamīm al-Dārī would stand in the place of Rasūlullāh

1 *Al-Sunan al-Kubrā* vol. 2 p. 496, *Mirqāt* vol. 3 p. 192, *Āthār al-Sunan* p. 33

ﷺ and lead the men in ṣalāh. Sulaymān ibn Abī Hathmah رَحِمَهُ اللهُ would stand and lead the women in a corner of the Masjid. Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللهُ عَنْهُ gathered the men and women behind one reciter, Sulaymān ibn Ḥathmah, and he would lead the women in ṣalāh; they would wait until the men left then he would allow them to leave.[1]

It is clear from the above references that the system of performing Tarāwīḥ in congregation continued in the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ. Sometimes, the senior Ṣaḥābah like Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ would personally lead the Tarāwīḥ and he would perform twenty rakaʿāt. The men and women would participate in this congregational practice. The other imām's would, in accordance to a system, lead this ṣalāh. No known Ṣaḥābī called this a bidʿah and they did not criticise it.

Khilāfah of Sayyidunā ʿAlī

After the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ, in the era of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ, which was approximately four years and nine months, Tarāwīḥ would be duly performed.

The scholars of ḥadīth and the senior scholars have mentioned the details of this. A few references are given below through which the issue of Tarāwīḥ will be clarified.

Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ would issue guidance to his imām's and students to perform Tarāwīḥ.

1. Abū al-Ḥasnā' says that Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ instructed a person to lead the people in twenty rakaʿāt Tarāwīḥ during Ramaḍān.

1 *Tabaqāt Ibn Saʿd* vol.5 p. 17, Mirqāt vol. 3 p. 193

حدثنا وكيع عن حسن بن صالح عن عمرو بن قيس عن ابي الحسناء ان عليا امر رجلا يصلي بهم في رمضان عشرين ركعة

Wakīʿ narrates from Ḥasan ibn Ṣāliḥ from ʿAmr ibn Qays from Abū al-Ḥasnā' that Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ commanded a person to lead them for twenty rakaʿāt during Ramaḍān.[1]

2. Narration of Urfujah al-Thaqafī

عن عمر الثقفي عن عرفجة الثقفي ان عليا كان يامر الناس بالقيام في شهر رمضان ويجعل الرجال اماما وللنساء امام فقال فامرني فاممت النساء

Urfujah al-Thaqafī narrates that Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ commanded the people to stand in worship during Ramaḍān. "He appointed an imām for the men and an imām to lead the women. He said that I should lead the women, so I led the women."[2]

3. Narration of Abū ʿAbd al-Raḥmān al-Sulamī

عن عطاء بن السائب عن ابي عبد الرحمن السلمي عن علي رضي الله عنه قال دعا القراء في رمضان فامر منهم رجلا يصلي بالناس عشرين ركعة وكان علي رضي الله عنه يوتر بهم وروى ذالك من وجه آخر من علي

Abū ʿAbd al-Raḥmān al-Sulamī narrates; that Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ called the *qurrā'* (plural of Qārī') during Ramaḍān and commanded one of them to lead the people in twenty rakaʿāt. Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ would personally lead the people in witr.[3]

Now we present those narrations that are transmitted from the direct students of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ, which will inform us of their perpetual practice.

1 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 393, *Kitāb al-Tamhīd* vol. 8 p. 115

2 *Al- Muṣannaf ʿAbd al-Razzāq* vol. 3 p. 152, *al-Muntaqā* p. 542

3 *Al-Sunan al-Kubrā* vol.2 p. 497, *al-Muntaqā* p. 42

This is the action which was out upon the instruction of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ and during that time, no one raised the objection of this being against the Sunnah.

Note:-

In our book, Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, this ruling is also discussed under the section of "fiqhī rulings".

Ṣuwayd ibn Ghaflah is the famous student of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ. He is a reliable personality amongst the senior Tābiʿīn. Our scholars have written that he arrived in Madīnah on the day that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was buried.

انباء ابو الخصيب قال كان يؤمنا سويد بن غفلة في رمضان فيصلي خمس ترويحات عشرين ركعة

His student Abū al-Khāsīb relates that Ṣuwayd ibn Ghafalah رَحِمَهُ اللَّهُ would lead us in twenty rakaʿāt of Tarāwīḥ during Ramaḍān, and he would complete the ṣalāh in five *Tarwīḥah*[1]. Tarāwīḥ of twenty rakaʿāt would be completed in this manner.[2]

روينا عن شبير بن شكل وكان من اصحاب علي رصي الله عنه انه كان يؤمهم في شهر رمضان بعشرين ركعة ويوتر بثلاث

Similarly, one of the students of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ was Shattīr ibn Shakl رَحِمَهُ اللَّهُ, he would lead the people for twenty rakaʿāt Tarāwīḥ in Ramaḍān and he would lead three rakaʿāt of witr.[3]

Summary

The method as well as the importance given to Tarāwīḥ during the khilāfah of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, and the way that his students always practised on it, was touched on in the preceding pages.

1 Tarwīḥah: To remain seated for a short duration after every four rakaʿāt.

2 *Al-Sunan al-Kubrā* vol. 2 p. 496

3 Ibid vol. 2 p. 496

These narrations make it abundantly clear that t during the khilāfah of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, as well as his students, Tarāwīḥ would be performed in congregation, and that too in twenty rakaʿāt and the witr of three rakaʿāt. This practice continued thereafter. In short, during the khilāfah of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, Tarāwīḥ was not abandoned, nor was there a decrease in the number of rakaʿāt.

The method of Tarāwīḥ which was practiced during the eras of Sayyidunā Abū Bakr, Sayyidunā ʿUmar and Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُمْ was explained, underlining the practice of the Muslim ummah for approximately twenty-five years. In all this time, the practice of the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and senior Tābiʿīn رَحِمَهُمُ اللَّهُ was found to be twenty rakaʿāt.

During this entire period, no Ṣaḥābī or Tābiʿī claimed this practice to be a bidʿah — classifying it to be contrary to the Sunnah — and worthy of abandonment. The practice of the Muslim ummah with regards to Tarāwīḥ could never have been an agreement upon deviation (which this ummah has been saved from), nor a bidʿah, but rather it was precisely in accordance to the sunnah.

Rasūlullāh's ﷺ Emphasis on Adhering to the Practice of the al-Khulafā' al-Rāshidīn

We shall now present the validity of performing twenty rakaʿāt Tarāwīḥ in congregation through a different means, which is corroborated by the blessed aḥādīth of Rasūlullāh ﷺ. Rasūlullāh ﷺ instructed his ummah: "O people! hold on firmly to my sunnah and the sunnah of my al-khulafā' al-Rāshidīn after me, follow them and remain firm upon their way."

This ḥadīth has been recorded by a number of scholars, each with their own chain of narration, regarding which the scholars are well aware. However, for the sake of putting our 'friends' at ease, we quote this narration from the books of ḥadīth.

1. The famous scholar of ḥadīth, Muḥammad ibn Naṣr al-Marwazī (d. 294 A.H) in his *Kitāb al-Sunnah* mentions the narration in the following way:

> عن عرباض بن سارية الفزاري وكان من الباكين قال صلى بنا رسول الله صلى الله عليه وسلم صلاة الغداة فاقبل علينا فوعظنا موعظة بليغة... فانه من يعيش منكم فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي
>
> Sayyidunā ʿIrbād ibn Sāriyah رَضِيَ اللهُ عَنْهُ narrates: "Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led us in the morning (fajr) ṣalāh. He then turned towards us and delivered a heart rendering advice... (Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said :) 'Whoever amongst you is granted a healthy lifespan will see abundant differences, so hold on to my sunnah and the sunnah of the al-khulafā' al-Rāshidīn after me.'"[1]

2. This narration appears as follows in *Mishkāt*:

> عن عرباض بن سارية قال صلى بنا رسول الله صلى الله عليه وسلم ذات يوم ثم اقبل علينا بوجهه... فعليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ ...الخ رواه أحمد وأبو داؤد والترمذي وابن ماجة
>
> Sayyidunā ʿIrbād ibn Sāriyah رَضِيَ اللهُ عَنْهُ narrates: "Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led us in ṣalāh one day, he then turned towards us (and said :)... hold on to my Sunnah and the Sunnah of the al-khulafā' al-Rāshidīn, grasp onto it, and clench it with your molars."[2]

This very narration has been reported in the following works:

3. *Al-Sunan* of al-Dārimī p. 26
4. *Al-Mustadrak* of al-Ḥākim رَحِمَهُ اللهُ vol. 1 p. 96
5. *Al-Sunan al-Kubrā* p. 114
6. *Mawārid al-Ẓam'ān ilā Zawā'id Ibn Ḥibbān* p. 56 narration: 102

1 *Kitāb al-Sunnah* p. 21

2 *Mishkāt* p. 29, 30

The summary and purport of the above narrations are the same as explained previously, i.e. Rasūlullāh ﷺ delivered a sermon in which, among other aspects, he issued the instruction, "You will see abundant differences after me, so hold on to my sunnah and the sunnah of the al-khulafā' al-Rāshidīn after me (i.e. adhere to it strictly)."

Thereafter we find special instructions from Rasūlullāh ﷺ to follow Sayyidunā Abū Bakr and Sayyidunā ʿUmar رضي الله عنهما, and the narrations in this regard are ṣaḥīḥ according to the scholars of ḥadīth.

A few of these narrations are presented below:

1. Narration of Sayyidunā Ḥudhayfah رضي الله عنه

> عن حذيفة قال كنا جلوسا عند النبي صلى الله عليه وسلم فقال اني لا ادري ما قدر بقائي فيكم اقتدوا بالذين من بعدي واشار الى ابي بكر وعمر
>
> Sayyidunā Ḥudhayfah رضي الله عنه narrates: "We were sitting with Rasūlullāh ﷺ when he said: 'I do not know for how long I shall remain among you. Follow those after me...' and he gestured towards Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā ʿUmar رضي الله عنه."[1]

2. In *Tirmidhī*, this narration is mentioned with the following text:

> عن حذيفة قال قال رسول الله صلى الله عليه وآله وسلم اقتدوا بالذين من بعدي ابي بكر وعمر
>
> Sayyidunā Ḥudhayfah رضي الله عنه narrates that Rasūlullāh ﷺ said: "Follow those who come after me: Abū Bakr and ʿUmar."[2]

3. *Jāmiʿ Masānīd al-Imām al-Aʿẓam* vol. 1 p. 226

The above narration was narrated from Sayyidunā Ḥudhayfah رضي الله عنه. A

1 *Al-Muṣannaf ibn Abī Shaybah* vol. 14 p. 569

2 *Tirmidhī* vol. 2 p. 207

narration of the same subject matter is narrated from Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللهُ عَنْهُ:

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اقتدوا بالذين من بعد ابو بكر وعمر

Sayyidunā Ibn Masʿūd رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Follow those who come after: Abū Bakr and ʿUmar."[1]

The summary is that in these aḥādīth, we find an emphatic command from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to follow the al-Khulafā' al-Rāshidīn, especially Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُمَا.

Three of the al-Khulafā' al-Rāshidīn, (ʿUmar, ʿUthmān and ʿAlī رَضِيَ اللهُ عَنْهُمْ) would perform twenty rakaʿāt of Tarāwīḥ in congregation and in accordance to their practice, this has been the continuous practice since their respective eras until today.

Therefore, in this matter, it is necessary to follow the practice of the rightly guided khulafā' — in accordance to the ḥadīth — and this is in direct conformity with the Sharīʿah of Nabī Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It does not contradict the Sunnah, but rather would be precisely in line with the instructions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The practice of the Ṣaḥābah

The method of Tarāwīḥ as practiced by the al-Khulafā' al-Rāshidīn has been discussed in the preceding pages, now the practice of a few senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ with regards to Tarāwīḥ will be discussed; which will clarify the ruling of twenty rakaʿāt Tarāwīḥ.

The practice of Sayyidunā Ubay ibn Kaʿb

The scholars of ḥadīth have written that Sayyidunā Ubay ibn Kaʿb رَضِيَ اللهُ عَنْهُ would lead the people of Madīnah Munawwarah in twenty rakaʿāt Tarāwīḥ during Ramaḍān

1 *Al-Musnad al-Imām Abī Ḥanīfah* p. 172, *ʿUqūd al-Jawāhir al-Munīfah* vol. 1 p. 31

and he would then perform three rakaʿāt witr. The words of the narration inform us of his continuous practice. Ibn Abī Shaybah رَحِمَهُ اللَّهُ reports:

كان ابي بن كعب يصلي بالناس في رمضان بالمدينة عشرين ركعة ويوتر بثلاث

> Ubay ibn Kaʿb رَضِيَ اللَّهُ عَنْهُ would lead the people in for twenty rakaʿāt during Ramaḍān in Madīnah and he would perform three rakaʿāt witr.[1]

We gauge from this narration that in Madīnah Munawwarah, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would always perform twenty rakaʿāt Tarāwīḥ and three rakaʿāt witr.

The practice of Sayyidunā Ibn Masʿūd

After this, the practice of Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ is mentioned. Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ is that Ṣaḥābī regarding whom the scholars of ḥadīth have written:

وكان اقرب الناس دلا وسمتا وهديا برسول الله صلى الله عليه وسلم

> He (ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ) was the closest to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in terms of his ways, habits and manner.[2]

Moreover, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said with regards to Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ:

وتمسكوا بعهد ابن مسعود

> Hold onto the counsel and advice of Ibn Masʿūd.[3]

In the light of these statements, the rank of Ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ as well as his adherence to the Sunnah is abundantly clear. The scholars of ḥadīth have written

1 *Al-Muṣannaf ibn Abī Shaybah* p. 393

2 *Mishkāt* p. 574, with reference to *Bukhārī*

3 *Tirmidhī* p. 542

with regards to Sayyidunā ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ:

كان عبد الله بن مسعود يصلي عشرين ركعة ويوتر بثلاث

> ʿAbd Allāh ibn Masʿūd would perform twenty rakaʿāt and three rakaʿāt witr.[1]

Thus, it is apparent that Sayyidunā ʿAbd Allāh ibn Masʿūd's رَضِيَ اللَّهُ عَنْهُ practice was upon twenty rakaʿāt Tarāwīḥ which he had preserved from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and held onto.

The Method of Ibn ʿAbbās in Sharʿī rulings

عن عبد الله بن ابي يزيد قال سمعت عبد الله بن عباس رضي الله عنهما سئل عن شيئ هو في كتاب الله قال به وان لم يكن في كتاب الله وقاله رسول الله صلى الله عليه وسلم قال به وان لم يكن في كتاب الله ولم يقله رسول الله صلى الله عليه وسلم وقاله ابو بكر وعمر رضي الله عنهما قال به والا اجتهد رايه

> Whenever someone would ask Sayyidunā ʿAbd Allāh ibn ʿAbbās al-Hāshimī رَضِيَ اللَّهُ عَنْهُ a question and its answer could be found in the Qur'ān then he would reply accordingly. If the ruling was not in the Qur'ān but could be found in the Sunnah, then he would reply accordingly. If the ruling was not in the Qur'ān or the Sunnah but could be found in the statements of Abū Bakr and ʿUmar), then he would reply accordingly. If he could not find the answer in one of the three then he would reply according to his ijtihād.[2]

Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ was of the view of twenty rakaʿāt Tarāwīḥ since it was the practice that was decided upon during the khilāfah of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ would practice according to the view of Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, and he would reagrd that as a Sharʿī proof. Thus, Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ was of the view that twenty rakaʿāt Tarāwīḥ and that too in congregation was correct.

1 *Qiyām al-Layl* p. 157, 158

2 *Al-Sunan al-Kubrā* vol. 10 p. 115

Note:-

In the previous pages (under the narrations of "era of nubuwwah") the marfūʿ narration of Sayyidunā Ibn ʿAbbās رَضِيَ اللهُ عَنْهُ was quoted wherein there is explicit mention of twenty rakaʿāt. Although there is criticism regarding a few of its narrators, it is corroborated by other factors and narrations, and its content is thus correct. The practice of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ was highlighted and now this narration of al-Bayhaqī was presented. The purpose of quoting this narration is to lend support to the practice of Ibn ʿAbbās رَضِيَ اللهُ عَنْهُ with regards to twenty rakaʿāt, it was with this intention that this narration was quoted.

The practice of the Ummahāt al-Mu'minīn

The senior ḥadīth scholars and jurists have reported that Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا would also perform Tarāwīḥ; she would lead the women in nafl ṣalāh. The method I which she performed the ṣalāh was that she would stand in the middle of the row (a little ahead) and lead the Tarāwīḥ. This is mentioned by the senior jurists in the following books:

1. Narration from Abū Ḥanīfah

> عن ابي حنيفة عن حماد بن ابراهيم عن عائشة رضي الله عنها انها كانت تؤم النساء في رمضان تطوعا وتقوم في وسط الصف
>
> It is narrated from Abū Ḥanīfah from Ḥammād ibn Ibrāhīm from ʿĀ'ishah رَضِيَ اللهُ عَنْهَا that she would lead the women in nafl ṣalāh in Ramaḍān, and she would stand in the middle of the row.[1]

2. The Muḥaddithīn have written that Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا had a slave by the name of Dhakwān, whose agnomen was Abū ʿAmr. He was also the doorkeeper of Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا. One special service of Dhakwān was

1 *Kitāb al-Āthār* of Imām Abū Yūsuf رَحِمَهُ اللهُ p. 41, *Kitāb al-Āthār* of Imām Muḥammad p. 43

that during Ramaḍān, he would lead Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا in Tarāwīḥ. Imām Mālik رَحِمَهُ اللهُ states this in his *Muwaṭṭā*:

مالك بن هشام بن عروة عن ابيه ان ذكوان ابا عمرو وكان عبدا لعائشة زوج النبي صلى الله عليه وسلم فاعتقته عن دبر منها يقوم يقرأ لها في رمضان

Mālik ibn Hishām ibn ʿUrwah narrates from his father that Dhakwān Abū ʿAmr, who was the slave of Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا — the wife of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ — and whom she had declared would be free upon her demise, would stand and recite for her during Ramaḍān.[1]

3. The senior jurists have clarified regarding the Tarāwīḥ of the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُنَّ that Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا would perform Tarāwīḥ behind Dhakwān. Umm al-Mu'minīn Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا would perform Tarāwīḥ in congregation with a group of women and her servant, Umm al-Ḥasan al-Basrī, would lead the congregation.

This is mentioned in *Fatāwā Qāḍī Khān* in the following text:

واقامها ازواج النبي صلى الله عليه وسلم نحو عائشة وام سلمة رضي الله عنهن خلف ذكوان وام سلمة رضي الله عنها بجماعة النساء امتها مولاتها ام الحسن البصري رضي الله عنها وكانت هي في صفهن

The wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, such as Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا and Umm Salamah رَضِيَ اللهُ عَنْهَا, would establish this (ṣalāh) behind Dhakwān. Umm Salamah رَضِيَ اللهُ عَنْهَا would perform it with a group of women, led by her servant, Umm al-Ḥasan al-Baṣrī, and she was in the row.[2]

In short, this practice of the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُنَّ continued during Ramaḍān and this was done in accordance to the instruction of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they would have never gone against his instruction.

1 *Muwaṭṭā' Imām Mālik* p. 99

2 *Fatāwā Qāḍī Khān* vol. 1 p. 213

In the previous pages, we highlighted the practice of the Ṣaḥābah and the Ummahāt al-Mu'minīn رَضِيَ اللهُ عَنْهُمْ. When they agree on a sharʿī ruling and make it a practice, then their consensus serves as proof for us.

The senior scholars have mentioned the following by way of principle:

> قاعده التوارث والتعامل هو معظم الدين يعني اذا ثبت تعامل الصحابة بامر فهو حجة قاطعة وسنة ثابتة لا يمكن دفعها
>
> Principle: *Tawāruth* (continuous practice of the predecessors) and *Taʿāmul* (general practice of the ummah), is the pillar of religion. In other words, the practice of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ on something is a resolute proof and an established Sunnah, which cannot be rejected.[1]

Ijmāʿ Sukūtī

It is also imperative to note that no Ṣaḥābī objected to the performance of twenty rakaʿāt Tarāwīḥ in congregation nor did anyone classify it as contrary to the sunnah. Thus, we can conclude that *Ijmāʿ Sukūtī* (consensual silence) was attained. In addition to the other poofs for this, the consensual silence of that era serves as separate corroborating evidence.

Statements of the Tābiʿīn and Tabaʿ al-Tābiʿīn

The practice of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ has been discussed in detail, now the statements of the Tābiʿīn and Tabaʿ al-Tābiʿīn will be mentioned.

Ibrāhīm Nakhaʿī

Ibrāhīm Nakhaʾʿī رَحِمَهُ اللهُ is among the senior Tābiʿīn and his Mursal narrations are accepted by the jurists. The Muḥaddithīn and jurists report the following from him:

1 *Fayḍ al-Bārī* vol. 2 p. 254

عن ابراهيم بن يزيد (النخعي) ان الناس كانوا يصلون خمس ترويحات في رمضان

> It is reported from Ibrāhīm Nakhaʿī رَحِمَهُ اللَّهُ that the people would perform five Tarwīḥah during Ramaḍān.[1]

The term 'tarwīḥah' implies to wait for a little while after every four rakaʿāt of Tarāwīḥ in fiqh terminology, and in the case of five tarwīḥah, twenty rakaʿāt of Tarāwīḥ are completed.

ʿAṭāʾ ibn Abī Rabāḥ

The famous Tābiʿī, ʿAṭāʾ ibn Abī Rabāḥ رَحِمَهُ اللَّهُ, is quoted by the senior Muḥaddithīn as saying:

عن عطاء قال ادركت الناس وهم يصلون ثلاثة وعشرين ركعة بالوتر

> It is narrated from ʿAṭāʾ: "I found the people and they were performing twenty-three rakaʿāt including witr."[2]

This means that twenty rakaʿāt would be Tarāwīḥ and three rakaʿāt would be witr.

ʿAṭāʾ ibn Abī Rabāḥ رَحِمَهُ اللَّهُ mentioned the practice of the Muslims of his time which the people had been perpetually practicing.

Ibn Abī Mulaykah

The Muḥaddithūn have mentioned the practice of the renowned Tābiʿī, ʿAbd Allāh ibn ʿUbayd Allāh ibn Abī Mulaykah رَحِمَهُ اللَّهُ, better known as Ibn Abī Mulaykah, as follows:

1 *Kitāb al-Āthār* p. 41 narration 211

2 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 393, *Āthār al-Sunan* vol. 2 p. 55

حدثنا وكيع عن نافع مولى لابن عمر كان ابن ابي مليكة يصلي بنا في رمضان عشرين ركعة

> Wakīʿ narrates from Nāfiʿ — the freed slave of Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ — that Ibn Abī Mulaykah would lead us in twenty rakaʿāt during Ramaḍān.[1]

It is quite apparent that practice of the senior scholars of this ummah during the month of Ramaḍān was twenty rakaʿāt Tarāwīḥ.

ʿAlī ibn Rabīʿah

The Muḥaddithīn have written about ʿAlī ibn Rabīʿah رَحِمَهُ اللَّهُ — a famous Tābiʿī — that during Ramaḍān he would lead the Muslims in five Tarwīḥah, and he would perform three rakaʿāt witr. Ibn Abī Shaybah mentions the following narration:

عن سعيد بن عبيد ان علي بن ربيعة كان يصلي بهم في رمضن خمس ترويحات ويوتر بثلاث

> It is narrated from Saʿīd ibn ʿUbayd that ʿAlī ibn Rabīʿah would perform five Tarwīḥah for them in Ramaḍān and three rakaʿāt witr.[2]

There are statements and practices of many senior Tābiʿīn regarding this but for the sake of brevity; we have sufficed with just these few.

Note:-

The statements and practices of a few senior Tābiʿīn have been mentioned above. This was the era regarding which the following glad tidings have been mentioned:

> The best of eras is my era, then the one which follows it and then the one which follows it.

In this blessed era twenty rakaʿāt of Tarāwīḥ would be performed, in accordance

1 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 393, *Āthār al-Sunan* vol. 2 p. 55

2 *Al-Muṣannaf ibn Abī Shaybah* vol. 2 p. 393, *Āthār al-Sunan* vol. 2 p. 56

to the sharīʿah and was never considered to be contrary to the sunnah or to be a bidʿah. It is well-known that the practice of the best of eras is best to follow.

Explanations of the senior scholars of the ummah

Now we shall mention in brief, the explanations of the senior Muḥaddithīn and famous scholars regarding Tarāwīḥ, wherein it is clearly mentioned that Tarāwīḥ is twenty rakaʿāt. Through the elucidations of the senior scholars of the ummah the importance of Tarāwīḥ will become clear.

- ʿAllāmah Ibn Nujaym رَحِمَهُ اللَّهُ in his work *al-Baḥr al-Rā'iq* reports this incident from *al-Ikhtiyār*:

  وذكر في الاختيار ان ابا يوسف رحمة الله عليه سال ابا حنيفة رحمة الله عليه عنها وما فعله عمر فقال التراويح سنة مؤكدة ولم يتخرجه عمر من تلقاء نفسه ولم يكن فيه متبدعا ولم يامر به الا عن لديه وعهد من رسول الله صلى الله عليه وسلم

  (Once the esteemed student of Imām Abū Ḥanīfah رَحِمَهُ اللَّهُ) Abū Yūsuf رَحِمَهُ اللَّهُ, asked Abū Ḥanīfah رَحِمَهُ اللَّهُ about the method of Tarāwīḥ practiced by Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, and Ḥanīfah رَحِمَهُ اللَّهُ replied:

  Tarāwīḥ is Sunnah Mu'akkadah, and ʿUmar رَضِيَ اللَّهُ عَنْهُ did not prescribe it or bring it into vogue of his own accord. He was not practising on an innovation in this and he did not command anything unless it was practiced in the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

- Imām al-Tirmidhī رَحِمَهُ اللَّهُ in his work *Jāmiʿ al-Tirmidhī* has thrown light on this matter in the following text:

  واكثر اهل العلم على ما روى عن علي وعمر وغيرهما من اصحاب النبي صلى الله عليه وسلم عشرين ركعة وهو قول سفيان ثوري وابن المبارك والشافعي هكذا ادركت ببلدنا بمكة يصلون عشرين ركعة

  The majority of the people of knowledge are unanimous that (Tarāwīḥ) is twenty rakaʿāt based upon what has been narrated from ʿAlī, ʿUmar and

1 *Al-Baḥr al-Rā'iq* vol. 2 p. 66, *Radd al-Muḥtār* vol. 1 p. 736, *Kitāb al-Fiqh* vol. 1 p. 341

other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This is the view of Sufyān al-Thowrī, Ibn al-Mubārak and Imām al-Shāfiʿī. Moreover, Imām al-Shāfiʿī says: "I found the people of our city, Makkah, performing twenty rakaʿāt."[1]

- Similarly, the famous Muḥaddith Imām al-Baghawī رَحِمَهُ اللَّهُ[2] mentions the above text in the following way:

واما اكثر اهل العلم فعلى عشرين ركعة...يصلون عشرين ركعة

As for most of the people of knowledge, they are on the view of twenty rakaʿāt, they would perform twenty rakaʿāt.[3]

- The famous Ḥanafī jurist, Shams al-A'immah al-Sarakhsī رَحِمَهُ اللَّهُ[4] writes in his work *al-Mabsūṭ* on this issue:

والمبتدعة انكروا ارادها بالجماعة في المسجد فادائها بالجماعة جعل شعار للسنة كاداء الفرائض بالجماعة شعار الاسلام

The perpetrators of bidʿah have refuted performing Tarāwīḥ in congregation. Nonetheless, performing Tarāwīḥ in congregation is a symbol of it being sunnah, just as performing the obligatory ṣalāh in congregation is a symbol of Islam.[5]

In other words, the senior scholars of the ummah have given such importance to the performance of Tarāwīḥ in congregation in the Masājid that they counted it to be among the characteristics and signs of religion.

Moreover, al-Sarakhsī رَحِمَهُ اللَّهُ has also mentioned:

1 *Tirmidhī* vol. 1 p. 99

2 Al-Ḥusayn ibn Masʿūd, d. 516 A.H.

3 *Sharḥ al-Sunnah* vol. 4 p. 123

4 Abū Bakr Muḥammad ibn Abī Sahl, d. 490 A.H.

5 *Kitāb al-Mabsūṭ* vol. 2 p. 145

وان عمر رضي الله تعالى عنه صلاها بالجماعة مع اجلاء الصحابة فرضي به علي رضي الله عنه تعالى عنه حتى دعا له بالخير بعد موته كما ورد وامر به في عهده

> In other words, Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ was not alone in the ruling of performing Tarāwīḥ in congregation and it was not an action that he did alone, but the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were with him. Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ was especially pleased with this ruling, to the extent that after the demise of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ, he made supplicated for him. During his khilāfah, he too commanded Tarāwīḥ to be performed in congregation.[1]

The references quoted above make it extremely clear that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ agreed with Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ in this ruling. It is well-known that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ will not collectively agree upon something incorrect or contrary to the sharīʿah. Therefore, twenty rakaʿāt Tarāwīḥ is in accordance to the sharīʿah and does not contradict the sunnah way.

- The renowned Ḥanafī scholar, ʿAllāmah al-Kāsānī رَحِمَهُ اللهُ[2] writes in *al-Badāʾiʿ al-Ṣanāʾiʿ*:

> ʿUmar gathered the Ṣaḥābah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Ramaḍān and appointed Ubay ibn Kaʿb as the imām:
>
> فصلى بهم كل ليلة عشرين ركعة ولم ينكر عليه احد فيكون اجماعا منهم على ذالك
>
> Ubay ibn Kaʿb would lead them every night of Ramaḍān in twenty rakaʿāt and no person refuted this. Thus there is consensus amongst them upon this matter.[3]

These narrations indicate that there is consensus upon twenty rakaʿāt Tarāwīḥ amongst the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, which is termed Ijmāʿ Sukūtī. Ijmāʿ is a proof in

1 *Al-Mabsūṭ* vol. 2 p. 145

2 ʿAlāʾ al-Dīn Abū Bakr ibn Masʿūd, d. 587 A.H.

3 *Al-Badāʾiʿ al-Ṣanāʾiʿ* vol. 1 p. 288

sharīʿah. Therefore, it is not correct to refer to this issue as bidʿah or contrary to the Sunnah,

- ʿAllāmah Muḥammad ibn Aḥmad ibn Rushd al-Qurṭubī رَحِمَهُ اللَّهُ (d. 595 A.H), known as Ibn Rushd al-Mālikī, writes in his work *Bidāyat al-Mujtahid*, wherein he has clarified this issue in the following manner:

> واختلفوا في المختار من عدد الركعات التي يقوم بها الناس في رمضان فاختار مالك في احد قوليه وابو حنيفة والشافعي واحمد وداؤد رحمهم الله تعالى القيام بعشرين ركعة سوى الوتر
>
> There is a difference of opinion with regards to the number of rakaʿāt performed in Ramaḍān (in Tarāwīḥ), but according to one view of Imām Mālik and according to Imām Abū Ḥanīfah, Imām Shāfiʿī, Imām Aḥmad, and Imām Dāwūd, twenty rakaʿāt is preferred, without witr (and is classified as the preferred view).[1]

This means that according to all the scholars mentioned above, the performance of twenty rakaʿāt is a decided matter.

- Amongst the famous Ḥambalī scholars, Ibn Qudāmah رَحِمَهُ اللَّهُ[2], quotes in his famous work *al-Mughnī*, the view of the senior scholars:

> والمختار عند ابي عبد الله رحمه الله (الامام احمد رحمه الله) فيها عشرون ركعة وبهذا قال الثوري وابو حنيفة والشافعي
>
> According to Aḥmad ibn Ḥambal رَحِمَهُ اللَّهُ twenty rakaʿāt is the preferred view. This is the opinion of al-Thowrī, Abū Ḥanīfah, and Shāfiʿī رَحِمَهُ اللَّهُ.[3]

In short, Tarāwīḥ is twenty rakaʿāt according to the senior scholars of the ummah, and this is the preferred ruling according to them.

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1 *Bidāyat al-Mujtahid* vol. 1 p. 210

2 Abū Muḥammad ʿAbd Allāh ibn Aḥmad ibn Muḥammad ibn Qudāmah, d. 620 A.H.

3 *Al-Mughnī* vol. 2 p. 138, 139

- The famous Muḥaddith and jurist, ʿAllāmah Badr al-Dīn al-ʿAynī رَحِمَهُ اللَّهُ (d. 855 A.H), mentions in his commentary of *Bukhārī*:

> واما القائلون به (عشرين ركعة) من التابعين فشتير بن شكل وابن ابي مليكة والحارث الهمداني وعطاء بن ابي رباح وابو البختري وسعيد بن ابي الحسن البصري اخوا الحسن وعبد الرحمن بن ابي بكر وعمران العبدي وقال ابن عبد البر وهو قول جمهور العلماء وبه قال الكوفيون والشافعي واكثر فقهاء وهو الصحيح ابي بن كعب من غير خلاف من الصحابة
>
> As for the Tābiʿīn who held the view of twenty rakaʿāt, they are: Shattīr ibn Shakl, Ibn Abī Mulaykah, al-Ḥārith al-Ḥamdānī, ʿAṭā' ibn Rabāḥ, Abū al-Bukhtarī, Saʿīd ibn Abī al-Ḥasan al-Baṣrī (the brother of Ḥasan al-Baṣrī), ʿAbd al-Raḥmān ibn Abī Bakr, and ʿImrān al-ʿAbdī. Ibn ʿAbd al-Barr said: "This is the view of the majority of the scholars, which was agreed upon by the jurists of Kūfah, Imām al-Shāfiʿī, and majority of the fuqahā'. This is the correct opinion as narrated from Ubay ibn Kaʿb, without any difference of opinion amongst the Ṣaḥābah.[1]

A Few Questions Regarding Tarāwīḥ Being Eight Rakaʿāt

Some people present the following ḥadīth of Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا that Tarāwīḥ is eight rakaʿāt, after which they claim that performing more than this is contrary to the sunnah.

> عن ابي سلمة بن عبد الرحمن انه سال عائشة كيف كانت صلوة رسول الله صلى الله عليه وسلم في رمضان فقالت ما كان يزيد في رمضان ولا في غيره على احدى عشرة ركعة يصلي اربعا فلا تسئل عن حسنهن وطولهن ثم يصلي اربعا فلا تسئل حسنهن وطولهن ثم يصلي ثلاثا فقلت يا رسول الله اتنام قبل ان توتر قال يا عائشة ان عيني تنامان ولا ينام قلبي
>
> Abū Salamah ibn ʿAbd al-Raḥmān asked Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا: "How would Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ perform ṣalāh during Ramaḍān?" She replied: "During Ramaḍān and out of Ramaḍān, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not perform more than eleven rakaʿāt. He would perform four rakaʿāt, do not ask about their length and beauty. Then he would perform another four rakaʿāt, do not

1 *ʿUmdat al-Qārī* vol. 11 p. 1287

ask about their length and beauty. Then he would perform three rakaʿāt." Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا then said: "I asked: 'O Rasūl of Allah, will you sleep before performing witr.' He replied: 'O ʿĀ'ishah, my eyes sleep, my heart does not.'"[1]

This narration is reported by a number of Muḥaddithīn, as is indicated in the references. This narration is also ṣaḥīḥ and as a result the claim is made that it is actually sunnah to perform eight rakaʿāt of Tarāwīḥ, and anything more than this is contrary to the Sunnah, which is not permissible. Thus, we should only perform eight rakaʿāt of Tarāwīḥ and nothing more.

Answer

In reply to the claim made above, we wish to mention a few points. If one were to ponder over them, the ruling will become clear.

The scholars have stated that before a final conclusion can be made all the narrations regarding a specific matter has to be studied, only then can a ruling be issued. In this regard, we have already mentioned the other narrations pertaining to this ruling.

AS for this narration quoted above, Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا is narrating about the *Ṣalāt Tahajjud* (nightly prayers) of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Take note of the following narration:

عن عائشة قالت كان رسول الله صلى الله عليه وسلم يصلي بالليل ثلاث عشرة ركعة ثم يصلي اذا سمع النداء الصبح بركعتين خفيفتين

Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا narrates: "Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would perform thirteen rakaʿāt at night, then he would perform two short rakaʿāt when the adhān for Fajr would be called out."[2]

1 *Al-Muwaṭṭaʾ* p. 102, 103, *Muslim* vol. 1 p. 265, *Musnad Isḥāq ibn Raḥawayh* p. 555

2 *Al-Muwaṭṭaʾ* p. 103, *Muslim* vol. 1 p. 354, 355

Similarly, the following is mentioned in other narrations of Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا:

عن مسروق قال سالت عائشة عن صلوة رسول الله صلى الله عليه وسلم بالليل فقالت سبع وتسع واحدى عشرة ركعة سوى ركعتى الفجر

Masrūq relates: "I asked Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا about the ṣalāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at night and she said: 'Besides the two rakaʿāt of Fajr, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would perform seven, nine and eleven rakaʿāt.'"[1]

These narrations of Umm al-Mu'minīn Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا establishes that the ṣalāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at night was seven, nine, eleven and sometimes thirteen rakaʿāt. Similarly, other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, viz. Sayyidunā Ibn ʿAbbās رَضِيَ اللهُ عَنْهُ, Sayyidunā Zayd ibn Khālid al-Juhanī رَضِيَ اللهُ عَنْهُ and others, narrate the nightly ṣalāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was thirteen rakaʿāt. The following works can be referred:

1. *Muslim* vol. 1 p. 260
2. *Muslim* vol. 1 p. 262
3. *Mishkāt* p. 106

Therefore, there seems to be an apparent contradiction between these narrations and the narration of Sayyidah ʿĀ'ishah رَضِيَ اللهُ عَنْهَا mentioning eleven rakaʿāt, i.e. in terms of the number of rakaʿāt. It is thus clear that the night ṣalāh of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not only eleven rakaʿāt, but would sometimes be seven, sometimes nine, sometimes eleven and sometimes even thirteen rakaʿāt, as is apparent from the above narrations. We will first mention the consolidation of the Muḥaddithīn, and in order to remove the apparent contradiction of this narration, we shall explain a few more aspects related to this narration, Allah willing.

1 *Mishkāt* p. 106, *Saḥīḥ ibn Ḥibbān* vol. 5 p. 136

Consolidating the Narrations

In order to consolidate these narrations, the scholars have mentioned the following interpretation:

> لعل الاختلاف بحسب اختلاف الاوقات والحالات او طول القرآءة وقصرها او صحة ومرض وقوة وفترة او لتنبيه على سعة الامر في ذالك
>
> The difference is probably a result of differences in time and condition, or the length of the recitation or the shortness of it, or health or illness, or strength, or perhaps to illustrate that there is scope in this matter.[1]

Thus, the difference in the narrations can be based on the following:

1. Difference in time
2. Difference in condition
3. The length of the recitation
4. Differences during health and illness
5. Strength and weakness
6. Ease for the ummah

In short, the reasons for the differences of these narrations have been explained by the Muḥaddithīn and there remains no contradiction between these narrations.

The Muḥaddithīn have also explained another method by which these narrations may be consolidated, that the narration of eleven Rakaʿāt mentioned by Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا was describing the usual habit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and not a fixed ruling in this regard.

In order to consolidate the narrations, the Muḥaddithīn have also written that the questioner in the narration of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, Abū Salamah ibn ʿAbd al-

1 *Jamʿ al-Wasā'il* vol. 2 p. 91

Raḥmān, wished to know whether the Tahajjud Ṣalāh of Rasūlullāh ﷺ was the same in Ramaḍān and out of Ramaḍān or was there a difference? Sayyidah ʿĀ'ishah رضي الله عنها thus replied that this ṣalāh was 'generally' not more than eleven rakaʿāt during Ramaḍān and out of Ramaḍān.

It should be borne in mind that the question was not concerning Tarāwīḥ nor did Sayyidah ʿĀ'ishah رضي الله عنها discuss it, nor does the context of this ḥadīth deal with Tarāwīḥ. In short, there is no mention of Tarāwīḥ in the question or in the answer of Sayyidah ʿĀ'ishah رضي الله عنها, but rather this discussion was about Tahajjud.

The following text of *Fatāwā ʿAzīzī* is presented in support of this explanation. Shāh ʿAbd al-ʿAzīz Muḥaddith Dehlawī رحمه الله explains:

> Sayyidah ʿĀ'ishah رضي الله عنها asked Rasūlullāh ﷺ: "Do you sleep before performing witr?" Rasūlullāh ﷺ replied: "O ʿĀ'ishah, my eyes sleep but my heart does not sleep." The commentators of ḥadīth state that it is apparent that sleeping before performing witr is understood in the case of Tahajjud, but this is not understood in the case of other forms of ṣalāh. The narrations which mention more rakaʿāt than this refer to Tarāwīḥ, which was referred to as Qiyām Ramaḍān at that time.[1]

Thus, we learn that the narration of Sayyidah ʿĀ'ishah رضي الله عنها is discussing Tahajjud, and has no link to Tarāwīḥ. Therefore, when this narration does not concern Tarāwīḥ, then it is totally out of place to cite it as proof, or to draw the conclusion from it that Tarāwīḥ is eight rakaʿāt. This explanation is a case of interpreting the speech in a manner, that was never implied.

Note:-

In conclusion, it would not be void of benefit to highlight the differences between Tarāwīḥ and Tahajjud; how they differ in form and ruling.

1 *Fatāwā ʿAzīzī* vol. 1 p. 118

- Tahajjud was farḍ at first, and a year later its compulsion was abrogated. Its status then reduced to that of nafl (optional).[1]

  As for Tarāwīḥ, when fasting became obligatory in 2 A.H then Rasūlullāh ﷺ said:

  جعل الله صيامه فريضة وقيامه تطوعا

  Allah has made the fasting of Ramaḍān obligatory and He made the standing at night (Tarāwīḥ) optional.

- Rasūlullāh ﷺ used to perform Tahajjud at the end of the night, while Tarāwīḥ was performed in the beginning of the night the first time, till half the night passed the second time and until the end of the night the third time.

- Rasūlullāh ﷺ used to perform Tahajjud individually. At times, someone may have joined him later, after having already begun, such as Sayyidunā Ibn ʿAbbās رضي الله عنه on one occasion came and joined him. This is in contrast to Tarāwīḥ, which was performed a number of times in congregation.

  We learn from this that Tahajjud and Tarāwīḥ are two separate ṣalāh and the conditions and rulings pertaining to them are different.

Taking the above into account, it becomes clear that the above quoted narration has no relation to Tarāwīḥ, but rather it deals with Tahajjud and nafl ṣalāh. Therefore, it can never be correct to cite this ḥadīth as proof for Tarāwīḥ.

Counter Argument

A few counter arguments will now be cited to those who are obstinate in their view that Tarāwīḥ is eight rakaʿāt, based on the narration of Sayyidah ʿĀ'ishah

1 Sūrah al-Muzammil, *Muslim* vol. 1 p. 256

رَضِيَ اللَّهُ عَنْهَا, and raise a huge clamour about twenty rakaʿāt Tarāwīḥ, deeming it to be contrary to the sunnah.

- These people always perform Tarāwīḥ and witr in the beginning of the night, i.e. in the first half of the night, whereas Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to perform witr sometimes in the first part of the night, sometimes in the middle of the night and generally in the last part (which was most often the case).

- In the narrations presented, the ṣalāh is described in sets of four rakaʿāt, then witr of three rakaʿāt, whereas they perform the ṣalāh in sets of two rakaʿāt and they say that the narration of three rakaʿāt witr is weak. It is as though half the narration is worthy of being practiced and the other half not worthy of practice. This is a strange method of substantiation indeed.

- Moreover, they perform this ṣalāh throughout Ramaḍān in congregation, whereas after three days, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not perform it in congregation.

- It is proven from this narration that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to sleep, woke up and then performed this ṣalāh, whereas they perform this ṣalāh before sleeping.

In short, all other aspects which do not conform to this narration are not deemed to be contrary to the sunnah, whereas it is only the number of rakaʿāt (twenty) which they find objectionable; employing all their strength and effort to prove that it is contrary to the sunnah.

Summary

To summarise, the method of performing Tarāwīḥ as practiced by the al-Khulafā' al-Rāshidīn and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ has been discussed in the preceding pages. The statements of the senior Tābiʿīn and other scholars were then presented,

followed by a reply to the narration of eleven rakaʿāt. In the light of all the quoted material the following deduction may be made:

- Twenty rakaʿāt Tarāwīḥ is a sunnah and not bidʿah.
- Tarāwīḥ Ṣalāh is Sunnah Mu'akkadah, established by authentic narrations and sound reasoning.
- Tarāwīḥ in congregation is a symbol of the sunnah and a symbol of Islam.
- Tarāwīḥ in congregation is a Sunnah that has been passed down through the generations
- There is Ijmāʿ of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with regards to Tarāwīḥ and consensus is a proof of the sharīʿah.
- We find agreement and consensus amongst the senior luminaries of the ummah upon twenty rakaʿāt, as well their practice being upon it.
- In addition, from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ until the fifteenth century after hijrah, the Muslims have continuously performed twenty rakaʿāt Tarāwīḥ in the two Ḥarams (Masjid al-Ḥarām and Masjid al-Nabawī), and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

  لا تجتمع امتي على الضلالة

  My ummah will not gather upon deviation.

  Thus we can conclude that the majority of the Muslim ummah will not gather upon deviation in this ruling and they will not agree upon acting contrary to the Sunnah.

- To abandon the performance of twenty rakaʿāt Tarāwīḥ in congregation — without any sharʿī reason — opposes the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Hold onto the group..." and it is synonymous with abandoning the sign of Islam.

Answering the accusation on Sayyidunā Mughīrah ibn Shuʿbah

The Shīʿah criticise Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ that he had committed adultery and there were witnesses to his deed. However, Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ made supplicated for the last witness, and enticed him, resulting in the testimony being incomplete. As a result, Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was saved from the punishment for adultery.

The criticism here is directed to both these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was criticised with the accusation of adultery and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ was accused of not implementing the sharʿī punishment.

Answer:-

There are a number of points that require clarification, which we will mention in sequence, and through which the answer to this accusation will become clear.

Firstly this incident of Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ has been narrated by various chains of narrations, and the lengthy discourse of its credibility has been discussed extensively in many places. Repeating it here will juts unnecessarily lengthen the discussion. If we were to turn away from scrutinising the chains of narration, and hypothetically accept this incident to a certain degree, then we must analyse the circumstances in which this incident occurred and what was the background to it.

The historians write that during the period when Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was governor of Baṣrah, there were a few people opposed to him, amongst them being Abū Bakarah.

According to some historians, such as al-Ṭabarī and al-Balādhurī, his opposition had accused him of this wrong doing on account of an argument or dispute that had occurred between them. His opposition then bore testimony against Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ to Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, claiming that he

had committed adultery. The testimony was incomplete and could thus not prove the allegation. As a result, the case was dropped and his accusers were punished for their false accusation. This was in strict accordance to the laws of the sharīʿah, and to now claim that it was a plot and a ploy to save his life is nothing more than conjecture and sheer injustice.

Adding to this, the Shīʿah claim that Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ enticed the witnesses, which is utterly baseless. These additions were added into the narration by some of its narrators, thus it is a clear that this is a false accusation against Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ.

Shāh ʿAbd al-ʿAzīz رَحِمَهُ اللَّهُ says:

وتلقین شاهد افتراء محض وبهتان صریح است

> Encouraging the witnesses is a false accusation and slander.

In another place, he writes:

> There are such words added by the narrators that are nothing but accusations and slander against Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ.[1]

The reason for this is that when this incident was presented in the court of Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, there were a number of senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ — including Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ — present. It was the inherent quality and characteristic of these great luminaries to refute anything they saw as unjust and to voice themselves in refutation of it. Why would they remain silent in this matter? How could they not refute something unjust and false?

It is apparent that nothing contrary to the Sharīʿah had transpired nor was any form of injustice carried out, nor was there anything objectionable that took place.

1 *Tuḥfah Ithnā ʿAshariyyah* p. 297

A further explanation

Some scholars have given the following explanation with regards to this incident, Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللَّهُ in *Talkhīs al-Ḥabīr* states:

> وافاد البلاذري ان المراة التي رمى بها ام جميل بنت محجن بن الافقم الهلالية وقيل ان المغيرة كان تزوج بها سرا وكان عمر لا يجيز نكاح السر ويوجب الحد على فاعله فلهذا سكت المغيرة وهذا لم اره منقولا باسناد وان صح كان عذرا حسنا لهذا الصحابي

> Al-Balādhurī says that the woman with whom Mughīrah ibn Shuʿbah was accused was Umm Jamīl bint Miḥjan al-Hilāliyyah, and it is said that Mughīrah ibn Shuʿbah had married this woman in secret, and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ classified a secret nikāḥ as impermissible and would punish those who did this. It is because of this that Mughīrah ibn Shuʿbah remained silent. I have not seen this reported with a chain of narration, and if it is regarded as correct then it will serve as an acceptable excuse for this Ṣaḥābī.[1]

In short, the incident of Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ is recorded by certain authors, and not in the authentic books of ḥadīth, then the historians —as is their habit —elaborated further it. There are also considerable differences found amongst the explanations of the narrators. It would be incorrect to rely on such flimsy evidence and on account of it criticise an esteemed Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ, who participated in Ḥudaybiyyah.

This is the way of the enemies of the Ṣaḥābah, that when they cannot prove an accusation, they remain in ambush in order to attack the position and integrity of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They spend all their energy in spreading something baseless. Here too, they have adopted the same approach.

There is a need to look at this issue in terms of explanation as well.

1 *Talkhīs al-Ḥabīr* vol. 4 p. 63, *Fayḍ al-Bārī ʿalā Ṣaḥīḥ al-Bukhārī* vol. 3 p. 386

Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ holds an important position and rank in Islam, he was honoured with Islam in the year of the battle of the Trench (5 A.H) and was present at the Treaty of Ḥudaybiyyah.

In Dhū al-Qaʿdah 6 A.H, on the occasion of the Treaty of Ḥudaybiyyah, the disbelievers sent ʿUrwah ibn Masʿūd to negotiate with the Muslims. When he came before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was present as an attendant. He was standing armed at the side of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. During his discussion, ʿUrwah ibn Masʿūd reached out and held the beard of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Using the handle of his sword, Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ moved his hand away and said: "Keep your hand away from the beard of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." ʿUrwah ibn Masʿūd raised his head and asked: "Who is this?" Those present replied: "This is Mughīrah ibn Shuʿbah."[1]

Imām al-Bukhārī رَحِمَهُ اللَّهُ has mentioned this incident in the following text:

> وجعل (عروة بن مسعود) يكلم النبي صلى الله عليه وسلم فكلما كلمة اخذ بلحيته والمغيرة بن شعبة قائم على راس النبي صلى الله عليه وسلم ومعه السيف وعليه المغفر فكلما اهوى عروة بيده الى لحيه النبي صلى الله عليه وسلم ضرب يده بنعل السيف وقال اخريدك عن لحيه رسول الله صلى الله عليه وسلم فرفع لراسه فقال من هذا؟ قالوا المغيرة بن شعبة

The objective is that Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was definitely among those who were present at Ḥudaybiyyah and Allah has mentioned many virtues in the Qur'ān with regards to those who participated at Ḥudaybiyyah. For example, Allah says:

> فانزل الله سكينته على رسوله وعلى المؤمنين والزمهم كلمة التقوى وكانوا احق بها واهلها وكان الله بكل شيئ عليما

> Allah sent His tranquillity to the heart of His Rasūl and to the hearts of the Mu'minīn and stuck the word of taqwā onto them as they are most deserving of it and worthy of it. Allah always has knowledge of everything.[2]

1 *Bukhārī* vol. 1 p. 378, 379

2 Sūrah al-Fatḥ: 26

Therefore, Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ is included in these virtues and is deserving of these praises. This is testimony to the fact that the actions of Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ were correct, and whatever criticism is levelled against him is baseless and not worthy of consideration.

In addition to this, during the era of the al-Khulafā' al-Rāshidīn, he was appointed to various positions, and during the era of a just and upright khalīfah such as Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ, he was given the position of a governor, as is mentioned in his biography. Even after this accusation, (which proved to be false), Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ kept him in his position as the governor of Kūfah. This highlights the good deeds and excellent character of Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ.

If Sayyidunā Mughīrah ibn Shuʿbah's رَضِيَ اللَّهُ عَنْهُ actions were wrong, then why was he not removed from his position? Furthermore, even later, during the khilāfah of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, he was still kept in his position as governor.

During the khilāfah of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ was the governor of Kūfah, but he remained aloof from the mutual differences at the Battles of Jamal and Ṣiffīn and he did not take any sides. He played no part in Jamal and Ṣiffīn. Later, he once again became governor of Kūfah during the era of Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ.

The interpersonal relationship between Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ and the al-Khulafā' al-Rāshidīn and the honour they accorded to him is a strong reason to show that he was an noble person, who was averse to evil and wrong doing.

Another factor which indicates this is the fact that many Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and senior Tābiʿīn narrated the aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللَّهُ عَنْهُ. A few examples are provided below:

1. Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ
2. Abū Umāmah al-Bāhilī رَضِيَ اللَّهُ عَنْهُ

3. Qays ibn Abī Ḥāzim رَضِيَ اللهُ عَنْهُ
4. Masrūq
5. Abū Wā'il
6. ʿUrwah ibn al-Zubayr
7. ʿĀmir al-Shaʿbī
8. Abū Idrīs al-Khowlānī

The fact that such pious luminaries narrated ḥadīth from Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللهُ عَنْهُ indicates that he was pious in his deeds. This is because narrations pertaining to religious matters are not taken from a person of evil character and evil deeds, as one can never rely on an evil person as far as his dīn is concerned.

Moreover, the scholars of ḥadīth have written there are 136 aḥādīth narrated from Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللهُ عَنْهُ. Twelve of these aḥādīth are present in the *Ṣaḥīḥayn* (*Bukhārī* and *Muslim*). This also points out to his nobility, reliability, and piety.

In the light of the above, it is apparent that Sayyidunā Mughīrah ibn Shuʿbah رَضِيَ اللهُ عَنْهُ is a pious high ranking Ṣaḥābī. During the era of Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ, he was the governor of Kūfah and he passed away in 50-51 A.H.

Those who slur and criticise him on account of baseless narrations, attempting to smear his name; their efforts will always prove futile. Sufficient to render it futile is it contradicting the practice of that era, which no intelligent person will accept.

The readers can refer to the following references:

1. *Bukhārī* vol. 1 p. 378, 379
2. *Siyar Aʿlām al-Nubalā'* vol. 3
3. *Tahdhīb al-Asmā'* vol. 1
4. *Al-Bidāyah wa al-Nihāyah* vol. 8
5. *Tārīkh al-Islām* vol. 2

Biography of Sayyidunā ʿAmr ibn al-ʿĀṣ

The status of Sayyidunā ʿAmr ibn al-ʿĀṣ

Amongst the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ is a significant personality. He was a remarkable mujāhid of Islam, and a sterling exemplar of understanding and foresight, having great deeds to his credit in the spread of Islam.

We wish to briefly discuss the biography of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ and his services to the ummah for the readers hereunder.

Some Harbour Hatred Against the Ṣaḥābah

In accordance to their insolent way, the enemies of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ overstretch their shortcomings, and attribute things to them which are contrary to reality; in an effort to generate animosity against the Ṣaḥābah. Subsequently, these critics have proliferated incorrect and baseless reports regarding Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ in their efforts to malign him. They use disparaging terms such as 'treacherous', 'imposter' and 'deceiver' when referring to him.

The summary of their allegation against Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ is that they accuse him of having excessive greed for wealth, on account of which he was habituated to deception and treachery. He supported Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ for the sake of financial gain and during the last days of his life, he regretted his actions and lamented over his decisions, along with a number of other grievances they raise against him.[1]

Taking this state of affairs into consideration, we feel it only appropriate to mention the biography of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ in brief. A just study of

1 *Fulk al-Najāt fī al-Imāmah wa al-Ṣalāh* vol. 1 p. 93, 94, ʿAlī Muḥammad Shīʿī and Amīr Dīn Ḥakīm Shīʿī Jangwī

it will clarify his position and rank in Islam, and it will be the best way to dispel the accusations levelled against him, with the help of Allah.

Name and Lineage

He is ʿAmr ibn al-ʿĀṣ ibn Wā'il al-Qurashī al-Sahmī رَضِيَ اللَّهُ عَنْهُ. His agnomen is Abū ʿAbd Allāh and Abū Muḥammad according to some. His mother was al-Nābighah bint Ḥarmalah.

The family of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ would be referred to as Banū Sahm and during the era of ignorance, they were considered to be a noble and prestigious family. They would often act as arbitrators in cases of dispute between tribes.

Life Before Islam

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was at the forefront of opposition and enmity towards Islam, until the day his heart was illuminated by it.

During the early days of Islam, when the persecution against the Muslims grew intense, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed a small band of Muslims to migrate to Abyssinia. The leaders of this caravan were Sayyidunā ʿAmr ibn Umayyah al-Damarī رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Jaʿfar ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. They took up temporary residence in Abyssinia. During this time, a delegation from the Quraysh — headed by ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ — came to *al-Najāshī* (the king of Abyssinia) in an attempt to have these Muslims returned to Makkah.

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was the chief spokesman of this delegation. He presented himself in the court of al-Najāshī and made a concerted effort to have the Muslims expelled from Abyssinia. They presented a number of gifts, leather and other items, to the king, and then requested the king to expel the Muslims from his land and return them to Makkah. The discussion that ensued between ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and al-Najāshī has been reported in Sīrah ibn Hishām, with various e supporting narrations reported in other books as well. Remember that these

discussions were unsuccessful, and al-Najāshī became angry at ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, making his efforts in vain. Ibn Hishām رَحِمَهُ اللَّهُ reports on the authority of ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ:

> ثم قلت (عمرو بن العاص) له ايها الملك والله لو طننت انط تكره هذا ما سالتكه قال اتسالني ان اعطيك رسول رجل ياتيه الناموس الاكبر الذي كان ياتي موسى لتقتله قال قلت ايها الملك كذالك هو؟ قال ويحك يا عمرو اطعني واتبعه فانه والله لعلى الحق وليظهرن على ما خالفه كما ظهر موسى على فرعون وجنوده قال قلت افتبا يعني له على الاسلام؟ قال نعم فبسط يده فبايعته على الاسلام ثم خرجت الى اصحابي وقد حال رائي عما كان عليه وكتمت اصحابي اسلامي

> I (ʿAmr ibn al-ʿĀṣ) said to him: "O king, by Allah, if I knew that you would dislike this then I would not have made this request from you." Al-Najāshī said: "Do you request me to hand over to you the messenger of the one to whom al-Nāmūs (the angel) comes, the ver4y same angel who would come to Nabī Mūsā عَلَيْهِ السَّلَام?" I asked: "O king is this matter as you have said?" Al-Najāshī replied: "Woe to you O ʿAmr, accept what I say and become a follower. By Allah, this Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is upon the truth and whoever opposes him will be overpowered, just as Nabī Mūsā عَلَيْهِ السَّلَام overpowered Firʿown and his army." I said to him: "Will you take my pledge upon Islam (on his behalf)?" He replied that he would, and extended his hand, which I held and pledged my allegiance to Islam. I then returned to my companions, and my opinion (regarding Islam) was now different to what it was (having been enlightened with īmān), I thus concealed this from my companions.[1]

There is much more reported regarding this incident of the migration to Abyssinia, however we have sufficed on the portion which relates to the biography of ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.

Acceptance of Islam

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ returned after having met with the king of Abyssinia. During the period of the treaty between the Muslims and the Quraysh of Makkah, in Safar

1 *Al-Sīrah al-Nabawiyyah* of Ibn Hishām vol. 2 p. 277, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 40, *Usd al-Ghābah* vol. 4 p. 116

8 A.H, approximately six months before the conquest of Makkah, ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ migrated to Madīnah to embrace Islam. Khālid ibn Walīd and ʿUthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُمَا also presented themselves before Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the same time to embrace Islam.

Khālid ibn Walīd رَضِيَ اللَّهُ عَنْهُ was first followed by ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, who first said: "Extend your hand so that I may pledge my allegiance to you." However, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stretched out his hand out, ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ pulled his back, saying: "I want to place a condition before I accept Islam." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered: "What condition do you wish to place?" ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ said: "That all my previous sins should be forgiven." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied:

> اما علمت يا عمرو ! ان الاسلام يهدم ما كان قبله وان الهجرة تهدم ما كان قبلها وان الحج يهدم ما كان قبله

> O ʿAmr, do you not know that accepting Islam wipes out everything done before it and migrating wipes out all sin done before it and performing ḥajj wipes out all sin done before it?[1]

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and his companions embraced Islam, and along with it, honour and love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the heart of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ to such an extent that he رَضِيَ اللَّهُ عَنْهُ says:

> وما كان احد احب الي من رسول الله صلى الله عليه وسلم ولا اجل في عيني منه وما كنت اطيق ام املاء عيني منه اجلالا له ولو سئلت ان اصفه ما اطقت لاني لم اكن املاء عيني منه ...الخ

> There was none more beloved to me than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There was no one greater than him in my eyes, to such an extent that on account of the grandeur of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I could not look at him directly, and if I was asked about the description of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I would not have the ability to describe him.[2]

1 *Usd al-Ghābah* vol. 4 p. 116, *Muslim* vol. 1 p. 76, *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 30

2 *Muslim* vol. 1 p. 76

Testimony of Īmān

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ embraced Islam on the hands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was counted amongst the sincere Muslims. There is testimony in this regard given by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ابنا العاص مؤمنان هشام وعمرو

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

The two sons of ʿĀṣ ibn Wā'il, Hishām ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, are believers.[1]

Another Testimony

Similarly, the Muḥaddithīn have recorded another incident which testifies to the sincere belief of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ. Imām Nasā'ī رَحِمَهُ اللَّهُ in his famous work *al-Sunan al-Kubrā* reports with his chain of narration:

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ narrates:

On one occasion the people of Madīnah were overcome with panic and fear causing people to disperse. At that time I saw that Sālim, the freed slave of Abū Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ, was sitting in al-Masjid al-Nabawī armed with his sword. When I saw him in this condition, I too armed myself with my sword and sat with him in the Masjid.

فخرج رسول الله صلى الله عليه وسلم فرآني وسالما واتى الناس فقال يايها الناس الا كان مفزعكم الى الله ورسوله الا فعلتم كما فعل هذان الرجلان المؤمنان

During this time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came out, and saw Sālim and me in this condition. Everyone then arrived and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed them saying: "In the case of fear and worry, why did you not come to Allah and His Rasūl? Why did you not do as these two believers have done?"[2]

1 *Al-Mustadrak* vol. 3 p. 452, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 38

2 *Al-Sunan al-Kubrā* vol. 5 p. 81, 82, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 43

Testimony of his Piety and Righteousness

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ was regarded as a true believer and was held in esteem by others. He was furthered honoured by Allah in that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ testified in his favour with regards to his piety and righteousness. The famous Ṣaḥābī, Sayyidunā Ṭalḥah ibn ʿUbayd Allah رَضِيَ اللهُ عَنْهُ, said to those present around him:

قال طلحة لاحدثكم عن رسول الله صلى الله عليه وسلم شيئا الا اني سمعته يقول عمرو بن العاص من صالحي قريش

I shall tell you that which I heard from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ is from among the pious men of Quraysh."

وفي رواية نعم اهل البيت ابو عبد الله ام عبد الله وعبد الله

In another narration it is reported that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Abū ʿAbd Allāh (Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ), Umm ʿAbd Allāh, and ʿAbd Allāh (ibn ʿAmr ibn al-ʿĀṣ) are an excellent household."[1]

Other Characteristics

A few of the senior Tābiʿīn mention some of the virtues of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ. The comments of Qabīṣah ibn Jābir رَحِمَهُ اللهُ are quoted hereunder wherein his excellent characteristics are mentioned along with his lofty deeds. Al-Shaʿbī رَحِمَهُ اللهُ narrates:

عن الشعبي عن قبيصة بن جابر صحبت عمرو بن العاص فما رأيت رجلا ابين قرآنا ولا كرام خلقا ولا اشبه سريره بعلانيته منه

Qabīsah ibn Jābir said: "I accompanied ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ and I have not seen anyone more articulate in his explanation of the Qur'ān, nor someone with nobler character, nor one whose inner state conformed so greatly to his outer state; than him."[2]

1 *Faḍā'il al-Ṣaḥābah* of Imām Aḥmad vol. 2 p. 911, narration: 1742, 1743, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 38

2 *Al-Iṣābah* vol. 3 p. 2, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 38

Narration of Ḥadīth

Just as the scholars of ḥadīth have counted the narrations and aḥādīth of the other Ṣaḥābah رضي الله عنهم, in the same way they have counted the number of aḥādīth reported by Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه. ʿAllāmah al-Khazrajī رحمه الله in *Tahdhīb al-Tahdhīb al-Kamāl* states:

له تسعة وثلاثون حديثا

He has thirty-nine narrations.[1]

The purpose of citing this fact is to illustrate that just as Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه played a major role in the Islamic conquests so too did he render considerable service in relating ḥadīth and informing the ummah of the statements of Rasūlullāh صلى الله عليه وسلم.

Ability in Warfare

Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه was naturally gifted with expertise in warfare, and Rasūlullāh صلى الله عليه وسلم appreciated this inherent quality. Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه says:

عن عمرو بن العاص قال : ما اعدل بي رسول الله صلى الله عليه وسلم وبخالد بن الوليد احدا من اصحابه في حربه منذ اسلمنا

When Khālid ibn al-Walīd and I accepted Islam, then Rasūlullāh صلى الله عليه وسلم did not take anyone as equal to us in warfare.[2]

There is corroboration for the narration of Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه quoted above in the texts of the historians and biographers. They have mentioned his ability in the following text:

1 *Tahdhīb al-Tahdhīb al-Kamāl* vol. 2 p. 288

2 *Al-Mustadrak* vol. 3 p. 455, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 44

وكان من رجال قريش رايا ودهاء وحزما وكفائة وبصيرا بالحروب ومن اشراف ملوك العرب ومن اعيان المهاجرين

> ʿAmr ibn al-ʿĀṣ was of those of the Quraysh who held sound opinions, among the intelligent strategists, cautious by nature, just and fair with his contemporaries, and had deep foresight in matters of war. He was counted among the nobles of the Arabs and among the senior Muhājirīn.[1]

The Battle of Dhāt al-Salāsil

Rasūlullāh ﷺ appointed Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه as the general in the Battle of Dhāt al-Salāsil. The family of his father, ʿĀṣ ibn Wā'il, resided there. His mission was to invite them to Islam and after embracing Islam, he called them to wage jihād in the path of Allah.

The scholars have written that the army of Islam comprised of about three hundred soldiers. When the mujahidin entered the locality, they requested reinforcements, and Rasūlullāh ﷺ despatched a group of the Muhājirīn to assist them. Many senior Ṣaḥābah were present in this second battalion, such as Sayyidunā Abū Bakr and Sayyidunā ʿUmar رضي الله عنهما, and the leader of this battalion was Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رضي الله عنه.[2]

Sincerity in Religion and Love for Rasūlullāh ﷺ

On one occasion, Rasūlullāh ﷺ required to send out an expedition. Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه narrates that Rasūlullāh ﷺ sent word to him: "Instruct ʿAmr ibn al-ʿĀṣ to prepare (for battle), don his armour and come to me. We are sending him on an expedition." Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه relates: "When I arrived, in accordance to the instruction, Rasūlullāh ﷺ was performing wuḍū'. When I presented myself, Rasūlullāh ﷺ said:

1 *Siyar Aʿlām al-Nubalā'* vol. 3 p. 40, *Tārīkh al-Islām* vol. 2 p. 39

2 *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 30, *Usd al-Ghābah* vol. 4 p. 116, *Sīrah al-Nabawiyyah*, Ibn Hishām vol. 2 p. 623

يا عمرو! اني اريد ان ابعثك وجها فيسلمك الله ويغنمك ارغب لك من المال رغبة صالحة

"I intend to send you on an expedition. Allah will keep you safe in it and grant you its spoils. We shall award you from this wealth."

قال قلت يا رسول الله ! اني لم اسلم رغبة في المال انما اسلمت رغبة في الجهاد والكينونة معك قال يا عمرو! نعما بالمال الصالح للمرا الصالح

ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ replied: "O Rasūl of Allah, I did not embrace Islam out of desire for wealth, but I embraced Islam desirous of jihād and your company." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Pure and permissible wealth is good for a pious and righteous person."[1]

Destroying Idols

In 8 A.H, when Makkah was conquered, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent various Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to different areas in order to destroy idols. There was an idol by the name Suwāʿ among the tribe of Hudhayl. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and his other Ṣaḥābah to destroy it. Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ narrates:

When we arrived, there was an attendant present at the idol. He said: "With what intention have you come?" I replied: "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded me to destroy." The attendant answered: "You will not have the ability to do it." I asked him why and he responded: "This idol will defend itself." I said: "You still have baseless thoughts, can this idol hear or can it see anything?"

فدنوت منه فكسرته وامرت اصحابي فهدموا بيت خزانته فلم يجدوا فيه شيئا ثم قلت للسادن كيف رأيت؟ قال اسلمت لله

I then advanced and destroyed it. I then commanded my companions to

1 *Fadā'il al-Ṣaḥābah* vol. 2 p. 912, *Musnad Imām Aḥmad* vol. 4 p. 197, p. 202, *Sīrah al Muʿāwiyah*, Shaykh Muḥammad Nāfiʿ vol. 1 p. 239

destroy the treasure room as well, but they did not find anything inside. I then said to the attendant: "What do you think now?" He said: "I accept Islam for the sake of Allah."[1]

Natural Ability and Confidence in Religious Matters

The Muḥaddithīn have written with regards to Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ that on one occasion two people came with an argument to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It so happened that Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was also present. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed:

> Pass verdict over their dispute.

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ said:

> O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you are more able and worthy of this matter than me.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> Although I have more right (you still pass verdict).

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ asked:

> How will it be beneficial for me to decide?

Upon this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said by way of principle:

> قال ان انت قضيت بينهما فاصبت القضاء فلك عشر حسنات وان انت اجتهدت فاخطات فلك حسنة
>
> If you rule correctly between them, you will get ten rewards and if you err in your ijtihād, you will get one good reward.[2]

1 *Ṭabaqāt Ibn Saʿd* vol. 2 p. 105, 106

2 *Musnad Imām Aḥmad* vol. 4 p. 205

It is apparent from this incident that Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was regarded as an able, sincere and devout person by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ relied upon his natural ability, this is why Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him to pass verdict in this particular case.

Note:-

We have mentioned this incident in *Sīrah Amīr Muʿāwiyah* (vol. 1 p. 240, 241).

The Letter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Leadership of ʿAmmān

The scholars of sīrah have written that in 8 A.H, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ with a letter to the two kings of ʿAmmān — Jayfar and ʿAbd — inviting them to Islam. Both of were the sons of al-Julandī and were from the tribe of Azd. Jayfar was the king and ruler of ʿAmmān.

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was sent to invite them to Islam. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a letter to both brothers inviting them to Islam and the letter was marked with the seal of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ narrates:

> I reached ʿAmmān. ʿAbd was the more tolerant of the brothers and softer in nature. I headed to him and said: "I have come with the message of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to you." He said, "My brother is elder and he is the king. I shall arrange a meeting with him for you. He will read your letter." I stayed for a few days there, after which he called for me. I entered and presented the letter to him. The seal was still intact. He opened it and read it in entirety. He then gave the letter to his brother, who also read it. He said: "Wait until tomorrow." I came the next day and he said: "I pondered extensively over this invitation; I shall be considered a weak person among the Arabs if a single person were to take control of all I rule." I then said: "if that is the case then I will leave tomorrow."
>
> فلما ايقن بمحزجى اصبح فارسل الى فدخلت عليه فاجاب الى الاسلام هو واخوه جميعا وصدقا بالنبي صلى الله عليه وسلم وخليا بيني وبين الصدقة وبين الحكم فيما بينهم وكانا لي عونا على من خالفني

فاخذت الصدقة من اغنيائهم فردوتها في فقرائهم فلم ازل مقيما فيهم حتى بلغنا وفاة رسول الله صلى الله عليه وسلم

When they were convinced that I would depart the next day, they sent for me and both brothers embraced Islam and testified to the nubuwwah of Nabī ﷺ. They gave me permission to collect the charity from that area and they did not stop me. If anyone opposed me in this work, then they both helped me. I collected the charity from the wealthy of that area and divided it amongst the poor and needy who resided there. I remained there until news of the demise of Rasūlullāh ﷺ reached me.[1]

Services During the Khilāfah Sayyidunā Abū Bakr and Sayyidunā ʿUmar

We have discussed in brief the services of Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه to the ummah during the lifetime of Rasūlullāh ﷺ. In addition to this, there are many noble services which he rendered for Islam during the khilāfah of Sayyidunā Abū Bakr and Sayyidunā ʿUmar رضي الله عنهما. For example, in the thirteenth year after hijrah:

لما قفل ابو بكر (الصديق رضي الله عنه) عن الحج (١٣ه) بعث عمرو بن العاص قبل فلسطين ويزيد بن ابي سفيان وابا عبيدة بن الجراح و شرحبيل بن حسنة وامرهم ان يسلكوا على البلقاء

After Sayyidunā Abū Bakr رضي الله عنه returned after performing ḥajj, he sent Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه towards Palestine, just as he sent Sayyidunā Yazīd ibn Abī Sufyān, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ, Sayyidunā Shuraḥbīl ibn Ḥasanah رضي الله عنهم and others towards Balqā'.[2]

Khalīfah Ibn Khayyāṭ has clarified further on the authority of Ibn Isḥāq:

قال ابن اسحق ثم ساروا جميعا قبل فلسطين فالتقوا باجنادين ... والامراء كل على جنده يزعم بعض الناس ان عمرو بن العاص رضي الله عنه كان عليهم جميعا وعلى الروم القيقلاء فقتل القيقلاء وهزم الله المشركين وذالك يوم السبت الثلاث يقين من جمادى الاولى سنة ثلاث عشر

1 *Ṭabaqāt Ibn Saʿd* vol. 1 p. 18, *Sīrah Ibn Hishām* vol. 2 p. 607

2 *Tārīkh Khalīfah Ibn Khayyāṭ* vol. 1 p. 86

In accordance with the instruction of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, all of them departed for Syria, and they gathered at Ajnādayn. Every leader supervised his battalion. Some historians have written that Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ was the overall leader. In opposition to them, the leader of the Roman army was Qayqalā'. He was killed in this battle and Allah defeated the polytheists. This took place in Jumād al-Ūlā 13 A.H.

Khalīfah Ibn Khayyāṭ has also reported that in this battle of Ajnādayn, the brother of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ, Hishām ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ was martyred.[1]

Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ participated in the Battle of Yarmūk and underwent great difficulty and trials, but Allah granted the Muslims victory over the opposition.[2]

وقيل بعثه ابو عبيدة (بن الجراح) فصالح اهل حلب وانطاكية وافتتح سائر قنسرين عنوة

Some historians have written that later on, Sayyidunā Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ اللهُ عَنْهُ sent him to Ḥalab, Rayy, Anṭākiyyah, etc., (and he gained control over these areas, continuing his advance) and conquered the area of Qinsarīn.[3]

Khalīfah Ibn Khayyāṭ reports:

وولى عمر رضي الله عنه عمرو بن العاص رضي الله عنه فلسطين والاردن

ʿUmar رَضِيَ اللهُ عَنْهُ appointed ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ as the governor over Palestine and Jordan.[4]

1 *Tārīkh Khalīfah Ibn Khayyāṭ* vol. 1 p. 87

2 *Siyar Aʿlām al-Nubalā'* vol. 2 p. 46

3 *Siyar Aʿlām al-Nubalā'* vol. 3 p. 46, *Al-Iṣābah* vol. 3 p. 2

4 *Tārīkh Khalīfah ibn Khayyāṭ* vol. 1 p. 129, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 46

Services to the Ummah in Egypt

The historians state that Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ wrote a letter to Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ instructing him to head towards Egypt. Subsequently, he departed for Egypt. Sayyidunā Zubayr ibn al-ʿAwwām رَضِيَ اللهُ عَنْهُ and other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were sent to Egypt to assist him and through their efforts, Egypt was conquered. Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ remained the governor of Egypt until the demise of Sayyidunā ʿUmar رَضِيَ اللهُ عَنْهُ.[1]

> فتح عمرو بن العاص الاسكندرية سنة احدى وعشرين...وقال النسوى كان فتح ليون سنة عشرين واميرها عمرو وقال خليفة افتتح عمرو طرابلس الغرب سنة اربع وعشرين وقيل سنة ثلاث
>
> In accordance to the clear texts of the historians, in 21 A.H, ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ conquered Alexandria and in 20 A.H, the year before, he conquered an area called Alyūn. After this, he turned towards Tarāblus and in 23 A.H, he conquered it and brought it under Islamic rule.[2]

Imam al-Nawāwī رَحِمَهُ اللهُ has written in *Tahdhīb al-Asmā*:

> ثم ارسله عمر رضي الله عنه في جيش الى مصر ففتحها ولم يزل واليا عليها حتى توفي عمر ثم اقره عثمان عليها اربع سنين ثم عزله فاعتزل عمرو بفلسطين وكان ياتي المدينة احيانا
>
> Then ʿUmar رَضِيَ اللهُ عَنْهُ sent him with an army to Egypt, and he conquered it. He remained the governor of Egypt until the demise of ʿUmar رَضِيَ اللهُ عَنْهُ, then ʿUthmān left him as governor for a further four years then relieved him. ʿAmr then settled in Palestine and he would come to Madīnah from time to time.[3]

Note:-

Previously we discussed the expertise of Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ with regards to warfare, the details can be found in the works of history, describing

1 *Tārīkh Khalīfah ibn Khayyāṭ* vol. 1 p. 130, *Siyar Aʿlām al-Nubalā'* vol. 3 p. 46

2 *Siyar Aʿlām al-Nubalā'* vol. 3 p. 46, 47, *Tārīkh Khalīfah ibn Khayyāṭ* vol. 1 p. 125

3 *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 30, *Usd al-Ghābah* vol. 4 p. 117

his exploits in battle and his contribution to the conquests. It shed light on his position and rank in Islam, and his efforts in the spread of Islam are brought to the fore.

The Arbitration Incident

The historians write that during the khilāfah of Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ, after being relieved as governor of Egypt, Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ would generally stay in Palestine. In Battle of Ṣiffīn between Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ both groups proposed arbitration for the sake of expediency. Sayyidunā Abū Mūsā al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ was chosen as an arbiter on behalf of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ was chosen as an arbiter on behalf of Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ.

Khalīfah Ibn Khayyāṭ writes:

> وفيها (صفر ٣٧ ه) اجتمع الحكمان ابو موسى الاشعري رضي الله عنه من قبل علي رضي الله عنه وعمرو بن العاص رضي الله عنه من قبل معاوية رضي الله عنه بدومة الجندل في شهر رمضان ويقال باذرح وهي من دومة الجندل قريب فبعث علي ابن عباس ولم يحضر وحضر معاوية فلم يتفق الحكمان على شيئ
>
> In Ṣafar 37 A.H, the two arbiters — Abū Mūsā al-Ashʿarī representing ʿAlī and ʿAmr ibn al-ʿĀṣ representing Muʿāwiyah — met at Adhraḥ (or Bādharaḥ), close to Dowmat al-Jandal (on the borders of Shām). ʿAlī sent Ibn ʿAbbās in his place and did not personally attend, and Muʿāwiyah attended. The two arbiters could not agree upon anything.

(The details of this incident have been mentioned in the works of history works and we have discussed this in detail in our works; *Sīrah Sayyidunā ʿAlī al-Murtaḍā* رَضِيَ اللَّهُ عَنْهُ and *Sīrah Amīr Muʿāwiyah* vol. 1.)

In short, there was no deception or trickery that took place in the incident of arbitration that led to its failure (as the historians like Ṭabarī (d. 310 A.H) have recorded), but the two arbiters differed with regards to the course of action, and

as a result they could not come to an agreement on a solution. We have discussed this as reported from the oldest historian, Khalīfah Ibn Khayyāṭ (d. 240 A.H). It deserves our attention, and when taking into consideration the piety and just nature of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, this is most correct and authentic.

Attack

After the Battle of Ṣiffīn, Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ remained in Egypt — during the era of Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ — and he was appointed its governor and ruler. After the Battle of Nahrawān, in Ramaḍān 40 A.H, some of the Khawārij (ʿAbd al-Raḥmān ibn Muljim al-Murādī, ʿAmr ibn Bukayr, Bark ibn ʿAbd Allāh) met in the Ḥarām of Makkah and decided that these three, Sayyidunā ʿAlī al-Murtaḍā, Sayyidunā Muʿāwiyah and Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُمْ, should be killed so that people could be saved from their oppression. They decided that this assassination should be carried out on the same day. ʿAbd al-Raḥmān ibn Muljim al-Murādī said:

> I take the responsibility to kill ʿAlī ibn Ṭālib.

Bark ibn ʿAbd Allāh said:

> I shall kill Muʿāwiyah ibn Abī Sufyān.

and ʿAmr ibn Bukayr promised to kill Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.

We have discussed the fatal attack on Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ before, in *Sīrah Sayyidunā ʿAlī al-Murtaḍā* رَضِيَ اللَّهُ عَنْهُ and *Sīrah Amīr Muʿāwiyah* رَضِيَ اللَّهُ عَنْهُ vol. 1.

Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ was martyred through the attack of Ibn Muljim al-Murādī. Bark ibn ʿAbd Allāh attacked Sayyidunā Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ but only managed to wound him. Now, we shall discuss briefly the attack on Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ.

ʿAmr ibn Bakr or ʿAmr ibn Bukayr entered Egypt with this objective in mind, and intended to attack at the time of Fajr Ṣalāh. On that day, Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ did not come to the masjid to lead the ṣalāh because of a stomach ailment and he sent his police officer, Khārijah ibn Abī Ḥabībah (or Khārijah ibn Ḥudhāfah), in his place. ʿAmr ibn Bukayr hid in the masjid with the intention to attack as soon as he arrived to lead the ṣalāh:

> فحمل عليه الخارجي فقتله وهو يعتقد عمرو بن العاص فلما اخذ الخارجي قال اردت عمروا واراد الله خارجة فارسلها مثلا وقتل قبحه الله وقد قيل ان الذي قالها عمرو بن العاص رضي الله عنه وذالك حين جيئ بالخارجي فقال ما هذا؟ قالوا قتل نائبك خارجة ثم امر به فضربت عنقه

> (Khārijah arrived for the ṣalāh and) ʿAmr ibn Bukayr attacked and killed him. When he was captured, he said: "My intention was to kill ʿAmr but Allah had willed the martyrdom of Khārijah." Some say that Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ said this particular statement on this occasion. After this, the Khārijī, Bark ibn ʿAbd Allāh, was killed.[1]

Final Moments

During the era of Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ, Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ remained the governor of Egypt and established an excellent administration system, and he continued efforts to spread Islam. Looking at his excellent abilities, Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ did not see any need to remove him and he remained for a major part of his life in Egypt.

As the years passed, the time came when Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ too suffered with the frailties of old age. During this time, Ibn Shumāsah al-Mahdī would attend to him. Due to the severity of his illness, he was in extreme difficulty. Ibn Shumāsah narrates that Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ turned his face to the fall as he wept. His son, Sayyidunā ʿAbd Allāh ibn ʿAmr رَضِيَ اللهُ عَنْهُمَا, asked: "O father, did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ not convey glad tidings to you?" Sayyidunā ʿAmr رَضِيَ اللهُ عَنْهُ turned to his son and said:

1 *Al-Bidāyah wa al-Nihāyah* vol. 7 p. 329, *Majmaʿ al-Zawā'id* vol. 9 p. 141, p. 294

The best is the glad tidings of towḥīd and risālat (which I have). There have been three stages in my life:

- My condition before Islam was that I harboured extreme enmity for Rasūlullāh ﷺ and I was desirous of taking his life. If I were to have passed away at that time, I would have definitely been among the dwellers of Jahannam.
- After this, Allah placed the truth of Islam in my heart and I presented myself to Rasūlullāh ﷺ and asked that forgiveness of my sins be a condition for accepting Islam. (The detail of this discussion was mentioned before under the discussion of his coming to Islam, as narrated in Muslim). If I were to have passed away at that time, I would have definitely been of the dwellers of Jannah.
- After that, I was put in charge of a number of affairs. I do not know how I will fare with regards to them.[1]

In addition to the narration above, the scholars have mentioned that when the demise of Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه drew closer, he expressed his helplessness and inability before Allah, in this state of worry he said:

اللهم امرت بامور ونهيت عن امور تركنا كثيرا مما امرت ورتعنا في كثير مما نهيت اللهم لا اله الا انت
...فلم يزل يهلل حتى فاض رضي الله عنه

"O Allah, You have instructed us with a number of things and You have forbidden us from a number of things. We have left out many commands and we have delved into much which You have prohibited. O Allah, there is no deity but You..." He continued reciting "there is no deity but Allah," until he passed away, may Allah be pleased with him.[2]

The following is stated in the ḥadīth:

1 *Muslim* vol. 1 p. 76, *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 31

2 *Siyar Aʿlām al-Nubalā'* vol. 3 p. 51, *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 30

عن معاذ (بن جبل) رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من كان آخر كلامه لا اله الا الله دخل الجنة

Sayyidunā Muʿādh ibn Jabal ﵁ narrates that Rasūlullāh ﷺ said: "He whose last words are 'there is no deity but Allah,' will enter Jannah."[1]

Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ was reciting the kalimah of towḥīd till his last breath, which is a clear proof of noble departure from this world, and is a sign of his salvation in the hereafter as well as entry into Jannah.

Date of Demise

Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ was approximately seventy years old at the time of his demise and passed away on the night of ʿĪd al-Fiṭr. His Ṣalāt al-Janāzah was performed after the ʿĪd Ṣalāh by his son, Sayyidunā ʿAbd Allāh ibn ʿAmr ﵄, and he was buried in Muqṭim.[2]

A Misconception

There were certain statements that Sayyidunā ʿAmr ibn al-ʿĀṣ ﵁ uttered during his final moments, in his state of worry and concern for the hereafter, such as his statements:

اللهم امرت بامور ونهيت عن امور تركنا كثيرا مما امرت ورتعنا في كثير مما نهيت

O Allah, You have instructed us with a number of things and You have forbidden us from a number of things. We have left out many commands and we have delved into much which You have prohibited.

ثم وليت اشياء ما ادري ما حالي فيها

After that, I was put in charge of a number of affairs. I do not know how I will fare with regards to them.

1 *Riyāḍ al-Ṣāliḥīn* p. 376, from *Abū Dāwūd*, and *al-Ḥākim*

2 *Tahdhīb al-Asmā' wa l-Lughāt* vol. 1 p. 30, *Usd al-Ghābah* vol. 4 p. 117

On account of these statements, criticism has been levelled against Sayyidunā ʿAmr ibn al-ʿĀṣ رَضِيَ اللهُ عَنْهُ, with the claim being made that he openly attested to his errors and misdeeds, becoming utterly despondent of forgiveness, indicating a horrid departure.

Removing the Misconception

A number of points have been mentioned in this regard, and if one were to ponder over them objectively then this misconception will be removed, and all doubts will be dispelled.

Generally concern for the hereafter overpowers the pious servants of Allah, and in turn they express their helplessness and inability before Allah; seeking forgiveness. The words that they utter in such times are a sign of their humility, which is the fruit of their fear of Allah.

A few examples of this are presented to the readers which will bear testimony to the point above, more so when statements of this nature are found to be reported from Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ.

1. On one occasion, Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ stood and said: "After the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the best of this ummah are Abū Bakr and ʿUmar. He then said:

   انا قد احدثنا بعدهم احداثا يقضي الله تعالى فيها ما شاء

   After him, we did a number of new things, Allah will decide as He wishes with regards to them.[1]

2. Abū Nuʿaym al-Isfahānī رَحِمَهُ اللهُ narrates with his chain of narration that on one occasion, Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللهُ عَنْهُ delivered a sermon wherein he said after praising and glorifying Allah: "O people, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1 *Musnad Imām Aḥmad* vol. 1 p. 115

was the best and most virtuous of this ummah. After him, the best person in the ummah is Abū Bakr, and after him ʿUmar." He then said:

ثم احدثنا امورا يقضي الله فيها ما شاء

We then did a number of new things, Allah will decide as He wishes with regards to them.[1]

3. Khatīb al-Baghdādī رَحِمَهُ اللَّهُ reports in his work the advice of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ. He would say that after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the best of the ummah is Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ then said:

واحدثنا احداثا بعدهم يفعل الله ما يشاء

After them, we did a number of things, Allah will decide regarding them as He wishes.[2]

The purport of the above-mentioned words of Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ will be taken to be a sign of his immense fear of Allah. He uttered these words in humility, referring to his own shortcomings. It will never be correct to suggest that this was an admission of guilt or a blemish upon Sayyidunā ʿAlī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ.

Similarly, another famous Ṣaḥābī, Sayyidunā al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ, also narrates these words. It is reported in *al-Bukhārī*:

العلاء بن المسيب عن ابيه قال لقيت البراء بن عازب رضي الله عنه فقلت طوبى لك صحبت رسول الله صلى الله عليه وسلم وبايعته تحت الشجرة فقال يا ابن اخي انك لا تدري ما احدثناه بعده (صلى الله عليه وسلم)

Al-ʿAlā ibn al-Musayyib narrates from his father, he said: "I met al-Barā' ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ and I said: 'Glad tidings for you, you had the companionship of

1 *Akhbār Isfahān* vol. 1 p. 335

2 *Mūdiḥ Awhām al-Jamʿ wa al-Tafrīq* vol. 2 p. 9

> Rasūlullāh ﷺ and pledged allegiance to him under the tree.' In reply, al-Barā' ibn ʿĀzib رضي الله عنه said: 'O nephew, you do not know what new things we did after Rasūlullāh ﷺ.'[1]

In this also, Sayyidunā al-Barā' ibn ʿĀzib رضي الله عنه said these words out of humility, displaying his helplessness before Allah. We cannot take the purport of these words to be that he was disobedient to Allah and sinful.

The summary of all of the above is that the statements of uttered by Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه in his final moments was on account of his concern for the hereafter and on account of being overpowered by the fear of Allah. Thus it is quite tactless to criticise him رضي الله عنه and to level objections against him based upon such statements. On the contrary, it is a merit in his favour, a sign of taqwā and piety. These are signs of a noble ending and a blessed demise.

Final Words

The readers should weigh these criticisms against the blessed life of Sayyidunā ʿAmr ibn al-ʿĀṣ رضي الله عنه and the services he rendered to the ummah (as was explained in brief in the beginning of the section), and then decide whether they have any merit. A critical objective study carried out in manner will answer all these misconceptions, and there will be no need for further discussion. If the circumstances of each stage of his life is kept in mind — his early years, the era of Islam, and then his last days — then there will remain no need to defend or clarify anything. His deeds after him embracing Islam are sufficient reply to all the allegations. If all this is cast aside, and one's objective is only to criticise and degrade, then this is a result of innate malice and enmity, for which there is no treatment. And Allah is the guide; Allah guides whomsoever He wishes to the straight path.

1 *Bukhārī* vol. 2 p. 599